

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

JULY, 1876.

THE BISHOPS IN THE CENTENNIAL.

THIS Centennial of a Nation which can justly claim so many glories in its grand progress and development, has at the same time another and more marvellous history. We look back upon the past in wondering astonishment at what we are to-day as a religious body, as measured by any criterion of our condition one hundred years ago.

Every advance of the People is overmatched by sure and steady growth of the Church. It may be true that the world is ever marching to her new conquests in invention, and to new discoveries in science ; and yet, side by side with her, there strides a mightier Power which cannot be overcome by any gates of hell, and which like her has its heroes and its own wondrous conquests. As Christians and theologians we accept God's Church—CHRIST-founded and CHRIST-endowed—as the real mistress of all civilization and of all true progress, and as the one government of God in all things spiritual. It is no marvel, therefore, if we expect to find in her the manifest tokens of God's guarding, guiding, helping and victorious Hand. We will not attempt to argue here any questions as to the relative dominion or province of the Church or of the State. We assume for God His Mastership, and especially His Mastership by the master-men who, within the Centennial, have more than proved the expediency of an Episcopate in showing its utter necessity and the majesty of its successes. A hundred Bishops, from Seabury to Hare, will prove the might of the Office as a factor in all work for the Church, and will show also the singular though diverse fitnesses of the men to accomplish their varied and different tasks. The Church of 1876, with her well ordered hierarchy, is a miracle by the side of the same body in 1776, without Bishops, or discipline, or coherence.

It is needless to repeat the oft-told story of the urgent entreaties for an Episcopate which were sent "home" by such men as Talbot of New Jersey and Garden of South Carolina ; or later, by Chandler of New Jersey, Apthorp of Massachusetts and Bouchier of Virginia. The completed act of separation between the Colonies and the Home Government forced at last the long wished for gift from the Mother Church, but not until

the Nonjurors had three times interfered. Two Bishops, Talbot and Welton, came to this country in 1722-3, commissioned through a branch of the line which was afterwards to send us Bishop Seabury in 1784. But political reasons prevented their exercise of any but occasional functions. Welton was banished, while Talbot, compelled to submission, died in 1727. The act of separation decided all questions of loyalty. It ended for America the controversy of more than a century. "Loyalists" of 1775 were doubtless many of them loyal only, as seeing in the government "the powers that be," and all hope of law and order. But loyalty, as loyalty meant in 1688, 1715 and 1745, was a word of doubtful interpretation. In Queen Anne's day it might mean, and did mean with very many, acquiescent waiting until she made her choice of successor between her brother and her cousin. It was the question of an hour which of the two would be best man at her death. Certain is it that people who held differing views took strangely different and unexpected sides in 1776. Hanoverians became republicans, and Jacobites were sufferers for George III. All these discordant elements, to say nothing of the controversies which divided the colonists as to the best method of dealing with the known, confessed and crying evils suffered from the Home Government, made a history which too many overlook. No other class or rank of people suffered more than the Churchmen of 1776—the Clergy and the people who adhered to them. These things are matter of history.

It was a time of much doubt and difficulty. What each must do, he must do at once. There was no weighing of probabilities, no wavering as to conclusions; conclusions were expected and that instantly, nay, we fear were sometimes forced. We cannot review at length these distressing and disastrous times. We can only touch at the more salient facts, and these are the facts of all civil wars. The Revolution, carrying with it the distresses which such a war always entails on both sides in the contest, *seemed to ruin the Church*. Some accepted the facts, and believed that ruin had indeed come. Others were more sanguine, and worked on with patience and hopefulness.

In a quiet, old-fashioned house in Woodbury, Connecticut, there met ten Clergymen who elected a Bishop, in March, 1783, and out of that election came wonders.

The venture of faith and courage of which this house was the scene ought never to be forgotten. It was braving something more than uncertainty. Dr. Seabury was not only a loyalist during the whole war of the Revolution—as were also Dr. Claggett of Maryland, and Messrs. Bass and Parker of Massachusetts (all three afterwards Bishops)—but he had been a marked man. He had been imprisoned in the very State from which he was elected a Bishop. It seemed a flying in the face of Connecticut to elect him, if not an almost direct insult to the new Nation; and these were weighty objections when the question of his Consecration

was pressed. The English government showed its usual want of generosity, when it gave the "loyal" man no hope of Consecration, and then consecrated the two "rebels," Drs. White and Provoost. Nay, we will go farther. We believe that had it not been for the persistence of Dr. Seabury and his final and successful application to the Scotch Bishops, no Episcopate would have been granted by the English government or the English Bishops. More than two years passed after the Scotch Consecration before the English Bishops were allowed to act. At last there were three Bishops in America with recognized jurisdiction, and this *recognition* of jurisdiction makes the only fact of difference between them and Talbot and Welton.

At once there came the long futile attempts at union and organization, which finally resulted in the settlement of our present system. None can read the history of the next six years without seeing that the chief place of honor as mediator belongs to Dr. Parker of Massachusetts—the friend of both Seabury and White, and the one person to whom more than to any one else is due the final union of the New England States with the Southern. It was chiefly through Mr. Parker's influence that Dr. Bass was presented to the three Bishops (Seabury, White and Provoost) for Consecration, in 1789—a Consecration which did not occur, however, owing to the promise exacted from two of the Bishops, that they would not consecrate any Bishop until a third should receive Orders in the English line. The Consecration of Mr. Bass was abandoned for the time, and it was not until 1797 that Massachusetts received her first Bishop. Then she again presented the same honored Presbyter.

We have grouped together the three New England Bishops, Seabury, Bass and Parker, because to them, under God, we owe the stemming of the tide of reckless and unnecessary changes in doctrine, discipline and worship, of which there seemed to be well founded fears. Connecticut and Massachusetts held aloof from the conventions which were at first assembled in the more Southern States, and on the avowed ground that it was wrong to proceed beyond absolutely necessary changes of any sort without the presence of *Bishops*. When this want was at last supplied, the objection had of course lost its force. There remained only one more—an objection urged not by Seabury only, but by such eminent names as Chandler and Inglis—the admission of the laity into synods, with a controlling voice in legislation and government. Here again wise counsels intervened, and that system was instituted which has come down to our day. The three Orders work together, each in its own place, without undue jealousies, and certainly, thus far, with manifest successes in results.

We mark as a point in our Centennial history the consent of the New England Bishop and Clergy, in 1789, to the proposed united action. It was the result of what we do not fear to call the majesty of a compromise.

In that final settlement there must have been the cordial submission of men to those who differed from them on essential questions. Thenceforward there could be no controversy which might not find its open arena for any honorable contest. The General Convention became, what it was not before, the representative body of the whole Church in the Nation.

Two Bishops are now consecrated ; Dr. Claggett for Maryland in 1792, and Dr. Smith for South Carolina in 1795 ; and, if one must recall such memories, the one a tory, and the other a whig of the Revolution. Both were well known men, thoroughly furnished for their work. We instance these Consecrations not only as the first, but as especially showing how soon and utterly every political, or ecclesiastico-political question had been allowed to drop into forgetfulness. Dr. Claggett united in himself the two lines from which the Episcopate was derived, receiving his Consecration from Drs. Provoost, Seabury, White and Madison. Dr. Smith was consecrated by Drs. White, Provoost, Madison and Claggett.

Two more Bishops—Dr. Jarvis for Connecticut and Dr. Moore for New York—will bring our sketch to the twenty-fifth year of the National History, if one count time as the world counts. We write always under protest that all earthly reckonings are as nothing measured by “the times” of God and of His Church. The Centennial of the Nation is no Centennial of the Church ; and we are not unmindful that, when this Nineteenth Century begins, we are only in the *sixteenth* year of any Episcopate in the States, now sovereign, which were once Colonies.

Is it any wonder that our heart leaps with gladness when we rightly measure ourselves by the past ? We begin the century with seven Bishops and two hundred Clergymen. We stand to-day with fifty-eight Bishops and over three thousand Clergy. Few remember or attempt to number the dear and venerated dead ; and yet, as entering on their least beginnings of any labor, the Church owes them something better than the “*sit stelliger*” which too often passes them to oblivion. For ourselves, we search the story of the past, not as the study of an antiquary, but as ready to honor all triumphs or defeats, the seeming failures and final successes of all CHRIST’S soldiery. These are better glories than any records which men may make in war, or science, or letters, and these will receive the only crown worth striving for from the Most High Master of all contests.

Among the first Bishops of our Church, he who was the first in order of Consecration, was also the first of all to die—a man most memorable, and if for no other reason, that he held both places of honor. First of Bishops, and first to depart, Dr. Seabury will not be soon forgotten, whether one recall his courage and patience and forbearance, or else his power and influence on any questions controverted in his time. With all this we are done to-day. He dies, but he leaves his mark, seen and known of all, in the changes in our Communion Office from the English Form.

But the Church leaps at once from its place as a mere body of Christians who exist upon sufferance, to the better power of a working and an aggressive Church. In one day two Bishops were consecrated, Drs. Hobart and Griswold. They are thenceforth representative men. We do not mean that they were, or meant to be, "party" men, but that they represent and pre-figure the power and the grace of the Office which they equally adorned, as well as many of the men who have since been consecrated. We cannot and we do not attempt any lists wherein the Bishops are to be set down as on this side, or as on that of any dead controversies. That is neither in our purpose nor in our thoughts. We find in the first hundred Bishops men of every gift and every characteristic ; masters and leaders in their day, in all the Church's controversies with the world, the flesh and the devil. Drs. Hobart and Griswold were pattern men—examples of God's differing gifts. In the one there were outspoken boldness and undaunted courage ; in the other, lovely quietness and self submission. Both were men ; and manhood meant in them all that manhood ever ought to mean. Who to-day can fail to honor the majestic humility of the good old man who laid down his life and his Office on the doorstep of his successor ? Who will fail to-day to regret the shortened life of the Bishop of New York ? They were representative men—the one, as ever earnest for Primitive Truth and Apostolic Order ; the other, as a most sweet example of the graces of the Gospel of our LORD. To-day we divide them by such characterizations. To-day, also, we divide them no longer. In Paradise they magnify together the same dear LORD Whom they both loved on earth. They were masters and teachers who both taught the one and only lesson of the Gospel—JESUS CHRIST the only Hope of sinners, and His Church the Body of Him Who filleth all in all.

He who only superficially reads the lessons to be got from the story of the Church might be willing to pass over the next twenty-four years (from 1811–1835) and thus reach at once the era of our Missionary Episcopate. All honor to the men who first bore and altogether honored the honorable title—but there are names within that seemingly unimportant twenty-four years that yet thrill hearts ; there are memories of patient, couragious, loving, generous work. South Carolina gained and lost the eloquent Dehon. Virginia would never pardon any forgetfulness of the marked revival of God's work in which her Bishops, Moore and Meade, were instrumental. Nor can we let this Centennial paper go to press, without our record also and here of our sense of Virginia's latest loss—nay of the whole Church's inability to spare from her councils and her government, the man who towered always among men as the utter gentleman, and who made that title a less honorable one than another which he graced and magnified as a devout and humble Christian. Virginia will pardon us if we put together these three Bishops whom she has so

deeply loved. She will say Amen to our earnest prayer, that she who began as one of the strongest, seemed next to be lost in days of much depression, and at last rose as a phoenix out of her ashes, may give this Nation even grander sons than those she has brought forth ; and may excel in God's grand last day of Review, by a thousand times ten thousand, by men who shall overtop in Christian stature her Washington, her Robert Lee and her Stonewall Jackson.

There comes in mind, just here, the sister Diocese of North Carolina, which owed its beginning of nursing care to Dr. Channing Moore of Virginia, then gained the brave, bold, Virginia Presbyter, Ravenscroft, as her first Bishop. South Carolina has been thrice widowed. She who made the stipulation at the first that no Bishop should live within her bounds, has been punished. She loses her Robert Smith, her Dehon and her Bowen within thirty-eight years. New Jersey has her first Bishop in 1815, and parts with him in 1832—to gain the “great hearted Shepherd.” Maryland has laid her Claggett away in sleep, and her Suffragan—the outspeaking, earnest, fearless Kemp—lays down his life in 1827.

This brings us to two names on the list, and at these we shall take leave to stop in any attempt at special mention of the men or of their work in their Dioceses. We stop here, not because there is not much to say—and much more might be said, and better said than we could do it—but because we have another lesson to teach. The beginnings of the Church, the foundations, are laid, not by Bishops alone, but in the quiet, painstaking, earnest effort of their Presbyters ; in the hearty and self-sacrificing co-operation of their laymen. We wish we had space to record all that ought to find some place in history ; but we will content ourselves with something like an aphorism—the fathers live in their sons.

The two names that, in our judgment, begin a new history, are Drs. Chase and Brownell, consecrated in 1819. Both were Missionary Bishops in every sense of the word, and each of them gathered to his help many co-workers both laymen and Clergymen. They leave to-day schools and colleges where others seemed to fail in such attempts to give the Church a Christian education, and their “foundations” stand as instances at this present day of struggle out of despairs into successes. Not that we forget to honor the efforts made and disasters endured in this work, by Doane and Hopkins and Elliott, or to thank God that the two Burlingtons yet possess their Christian schools. But side by side with all these efforts in this behalf, there grew year by year a largeheartedness towards the work of Missions, that at last recognized that work as the official duty of the Church. Before the venerable presiding Bishop White was taken to his rest (in 1836) he was allowed to see the work begun by Chase and Brownell and Otey, put in the hand of his friend Kemper, while it was only the refusal of Dr. F. L. Hawks that prevented his being added to

the band. We begin the semi-centennial of the Nation with hardly a conception of the future. Ten years pass, and we have begun our strides towards possession of the land, but hampered by restrictions which date back to the timid, early legislation of a Church that had no traditions except it be such as came from the slothfulness and lack of faith of the era of the Georges.

There are forty years of history here (1835-1876). It begins with two Missionary Jurisdictions. To-day it has within that border warfare twenty-one Dioceses, thirty-one Bishops and eleven Missionary Jurisdictions. Who can picture what would be the thoughts of the gentle, mild, old man who lived to see the heartfelt rejoicings with which this work was heralded into life, could he be present, a venerated father in their midst who have fallen heirs to his dignity and labor and patience and sublime meekness? This galaxy of heroes are no longer, as was Bishop White, the forlorn hope of a seemingly lost cause in every colony and State south and west of New York. The West of the Revolution is a peopled empire, and out of western wilds—the extreme West of our semi-centennial—there are to-day Dioceses with Pittsburgh as their easternmost daughter. Ohio and Illinois, both under the Missionary Episcopate of the man born to rule, Philander Chase, are central Dioceses—soon to be “East” to the cloud of sister Dioceses and daughter Missions that deck the West.

We stay a while just here to pay a tribute justly due to our Foreign Work. We call it that, because it is its name and title. But it is in one sense no foreign work, but that which ought to be undertaken and done as the outcome of our sense of God’s dear mercy to ourselves. As strangers and foreigners all, without the gift of the Divine Gospel, we owe to our CHRIST the willing gift to others of all He gave to us. If, in our Centennial, we remember with pain and sorrow the long delay of our Mother Church of England in sending an Episcopate to her despised colonies, let us not forget the possible cries of those who, when centennials are done, may accuse us of a worse neglect. We must leave it to every conscience to whom our words come, to decide what is its duty to *all* our Missions. Two men are passed into life within our hundred names (and we will be bold to overstep our “hundred” and add the name of Auer to those of Boone and Payne) who are memorable men as spending out their lives and hearts in living for our CHRIST in the midst of heathendom. Men of mark, and men of rank, there needed no such self-banishment for the barren honor of a mere title—if that were all their Episcopate meant—and we wonder to-day that Africa and China can find men who dare the *nolumus episcopari*, in the school of thought among us that has heretofore claimed the honor of chiefly supporting our Foreign work. Perhaps the day has come, and God grant it, when men may be elected to Foreign Mission Work without regard to party; and when, as lately

in our English mother, so-called High Churchmen have lost the disgraceful censure that, like Gallio, they cared for none of these things.

We abandoned, when we came to the names of Bishops Chase and Brownell, any attempt to follow the Dioceses in their organization and work, and we put them forward as the first **Missionary Bishops**, not forgetting the stalwart Otey, true disciple and spiritual son of Ravenscroft. We abandon here any attempt to measure the work of Kemper and Polk, of Talbot and Lay, each of them resigning Missionary Jurisdictions to become Diocesans.

Nor is this the place to detail the distresses and anguish which were put on Drs. Freeman and Scott, when they were assigned Empires for Jurisdictions, and yet were kept as beggars with the niggardly doles of a begrudging people.

There is no need that we should add a word in **THE SPIRIT OF MISSIONS** about the living men, alive to work, whose names and deeds are well known already to our readers, the present Missionary Bishops of the Church. To do any justice to all these we should overrun our number, "the hundred" of our less than a century of Bishops.

There is one, however, gone into rest, who must not be forgotten. Dr. Randall entered on his Western work with vigor. We should do less than justice to his memory, if we did not recall here his advocacy of the claims of the Church when he might have chosen to be silent; and if we were to forget the untiring efforts which he made to advance the best interests of his work. The final fruit of what he did or attempted will reach its best measurement when the Judge of all shall hold the unerring balance.

We come at last to the hundredth name in this house of peers. We hope to be pardoned if we write of him and of his work somewhat more at length than about his compeers. The Church has owed a duty to the red-men, owners of this land from sea to sea, which she has made some attempts to fulfill—as witness her Mission long ago to the Oneidas. There is a terrible story of a thousand wrongs, for whose telling we would need the power and heart of a Whipple. Nay, when our task of mere writing was done, no narration which we could make would have the matchless influence of his personal presence, who has ever shown himself the tender and fearless friend of the Indian. The Church sends out a man as Missionary Bishop, delicate in health and reared in the comforts and pleasures of no common home—a man with all the loveliness and winning sweetness of the noblest Christian—to battle with his utter opposites. He has borne the hardships and contests of his field with an undaunted courage which commands the honoring joy of all who know him. If it please God to bring him home from his necessary foreign journeys with any degree of renewed vigor, he will begin again, with the same untiring devotion which he has thus far shown, the same difficult and, for him,

almost physically impossible duties. All honor to the man who accepted loyally, and has loyally done, a task which many of his friends believe to be his thrusting into a martyrdom.

There are men who seem born to endure all hardness, who delight in doing it, and of whom one expects all ventures for God in the "hard" fields of His work. There are men who are surprises to all on-lookers, who seem least fitted for endurances and who yet over pass all expectations of those who follow their every step with heart and prayer. But when the choice is made by those who have this duty in hand, and when the venture, which Consecration to so high an Office as that of Bishop means, is undertaken as we have seen it undertaken so many times; we are full of wonder at the grievous apathy of our people, and that they sometimes seem to stand by simply as if mere gazers at a spectacle. The Bishops of our Church, whether Missionary or Diocesan, have never been drones and idlers. Nor could we put on paper the still untold labors of many of our Clergy in Mission fields, authorized and entered on with the highest sanction of the Church. The laity have, as it seems to us, never yet sufficiently taken to their heart with their prayers and alms that *whole* work in all its departments which it has been theirs to do and to help. It takes no far reach back of memory to recall the day when many of our present States were Missionary Jurisdictions. Much, doubtless, thank God, has been done; but are we to repeat the story of the past, and be too strangely slow in attempts for God and for His CHRIST? Are we not too culpably slack in undertaking all that duty which we ought to know, and most unwisely asleep where all the world is, for worldly aims, quick, alert and wakeful?

Here are one hundred Bishops, men on whom we have put an Office most difficult, and yet most helpful, nay, most necessary, in our onward march after victories for CHRIST. These are one hundred men—representative men, Seabury and Hare, Hobart and Griswold, Brownell and Chase—*O si sic omnes*—and we will be bold to add the names of two more, of whom one is still, thank God, with us in life, Whittingham and Johns; leaders, scholars, teachers, whereof the Church needeth not to be ashamed. We have instanced these, not because none others are well worthy of more honorable mention than any which we could make, but as noble viceroys, rulers in that Kingdom of our God and of His CHRIST, which is a better and a more glorious Kingdom than any kingdom of this world.

CENTENNIAL.

WE pity the man who can to-day look back through a hundred years of American history, and not find his heart warming and swelling with gratitude to Almighty God for His ever-present, guiding and protecting Hand. The Living and Merciful God has been with us in all our National life. The tokens of His Presence, and of His wisdom and love, are everywhere. If, as a people, we could see things as they have been and as they are, if we could penetrate below the surface of what is visible, and see the wonder-working Power that is invisible, nothing could hinder but that one glad, heart-felt *Te Deum* would be shouted forth by forty millions of voices, and nothing could hinder but that such recognition would open the windows of Heaven for sweeter benediction and more abundant grace than we have yet received. And let it be said here and everywhere by those who believe it, that, without such benediction and grace, our prosperity must be near its end. The Nation that will not fear God shall perish.

There is no need that we say much about our common Centennial of which all are speaking, though there be strong temptation to do so. The paper entitled *The Bishops in the Centennial*, which almost fills the Domestic Department of this number, and for which we most heartily thank its gifted author, gives another direction to our thoughts. The Church of our love is to-day, under God, in many respects, just what it is, because of the Government under which it has existed and taken root; and we hesitate not to express the conviction that our National life and character, in some of the leading elements out of which true prosperity is unfolded, are to-day just what they are, because of the presence and working here of this Branch of the Catholic Church of CHRIST.

We may not say that Churchmen in this land have done all that they could and should have done, and we may not say, as some are disposed to do, that they have been altogether negligent of the great interests of the Gospel of Love or of their relations to National and individual well-

being ; but we do most heartily thank God that the signs of the times supply us the fullest warrant for saying that we have entered upon a new era of Churchly life and activity. No one having the welfare of the Church warmly at heart, and vividly recalling the aggressive work that has been done since Dr. Kemper, September 25, 1835, rose from his knees, trembling under the new and weighty Office of a Missionary Bishop, can feel or say otherwise.

The paper, to which we have before referred, speaks mainly of our Bishops, and of their part in the work of Church strengthening and extension. They have been, and they are, the Divinely appointed leaders of the Christian host. We honor them. We heartily thank God for them. They are the highest in Office, and so on them rests the weightiest responsibility. They have cares and anxieties, heart-yearnings and heart-achings, that other men know little of. Many of them have had, and now have, little less than empires for Jurisdictions ; and by some they seem to be expected to be next to omnipresent, and next to omnipotent, too. And all this without any special sympathy or aid from others. Many a Bishop is likely to go down to an earlier grave for being a Bishop. Many a Bishop is likely to linger long, weak in limb and faint at heart, on the borders of the grave, all but killed outright by the heavy burdens laid upon him, which others, involved in the responsibility, will hardly touch with one of their fingers. The pity is, and the wrong is, not so much that good men die before their time, or that they suffer before dying, as that they are cut off from, or hindered in, a most blessed work, through lack of the help and comfort to which in God's dear Name they have a most rightful claim and title.

The footprints of Bishop Kemper are still seen over a vast sweep of this Continent, and they are so permanently impressed in our soil that no wastes of time can ever efface them. He being dead yet speaketh ; and pre-eminently, through his spirit and work as an Evangelist—though in the Episcopal Office not one whit below any who have borne it—he speaks, and with effect, to the entire American Episcopate.

Men consecrated to the great Office since he finished his work, are feeling more and more that administration is not their chief function, that ordaining and confirming—in short, doing what Presbyters cannot do—are not the principal parts of a Bishop's duty ; but that they are the chief Shepherds of the flock, and as such must be foremost to lead the sheep and the lambs in and out where they may find pasture. Moreover, they are becoming impressed with the thought that they, as the chief Leaders, as the Generals of God's army, are to plan the campaigns and direct the movements, strengthening the weak positions by their presence, and by their words of cheer as well as by their words of authority.

It is the Missionary spirit ; the spirit that is not content with present possessions, but is constrained to toil for their increase ; the spirit that can and may enjoy the sweet comforts and delights of complete parochial privileges, and yet cannot be satisfied to rest in them ; the spirit that must go out, in its yearnings and efforts, to find and to bless those who have been redeemed, but who are all unconscious of the greatness of the boon bestowed upon them ; this spirit it is which itself makes one of the most hopeful of all the signs of our day. Our Bishops, from the oldest to the youngest, are more and more animated by it, and so are our Presbyters and Deacons, from one end of the land to the other ; and it is more, and almost more blessed, to have it in our power to say that our laity, from the octogenarian down to the dear children in our Sunday-schools, are beginning to ask, each for himself, as never before in all our history, LORD what wilt Thou have me to do ?

The Great MISSIONARY of the world, Who, in condescension and love which no human thought can measure, came to live and die in it that it might be saved, established a Church, a Missionary Church and no other, a Church, indeed, for the spiritual comfort and culture of those within its pale, but also for the going out and gathering in of those who are ready to perish. These two ideas were blended in the Heart and Mind of its FOUNDER ; and all discipleship that He can own must have and must present them, not only as evidences of its genuineness, but also as conditions of its power.

Let Churchmen then, throughout the length and breadth of the land, in this Centennial year, while recounting God's goodness and mercy which have followed us in all our National as well as in all our higher Christian experience, pray as they never prayed before, that our Church, Apostolic in its foundation, organization and doctrine, may henceforth be moved, in all its life and in all the out-goings of that life, by the heroic and self-sacrificing Apostolic spirit ; and, more and better than this, that the same mind may be in them that was in CHRIST JESUS, Who, while here for the lofty purposes of Atonement and Redemption, as an EXAMPLE for all who should own Him as MASTER and LORD, "*went about doing good.*"

ACKNOWLEDGMENTS.

N. B.—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from May 1 to May 31, 1876, inclusive.

ALBANY.

<i>Rensselaerville—Trinity Ch.....</i>	7 00	7 00
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CALIFORNIA.

<i>Los Angeles</i> —St. Athanasius' Ch.,			
Easter off'g.....	58	00	
<i>San Francisco</i> —Trinity Ch.,.....	75	00	
<i>San Mateo</i> —St. Matthew's Ch....	47	70	180 70

CENTRAL NEW YORK.

Owego—St. Paul's Ch., Miss Johnson's S. S. Class, M.C.	3 00	3 00
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CENTRAL PENNSYLVANIA.

Lancaster —Children's Centennial offering, L. R.	1 25	
Lebanon —St. Luke's Ch., M. C. .	89	
Reading —Christ Cathedral.....	80 00	
Towanda —Christ Ch., Easter offering	43 69	125 83

CONNECTICUT.

East Haven—Christ Ch.....	14 38
Harford—Rents.....	81 37
Litchfield—St. Michael's Ch	26 11
Marblehead—M. T. P., Children's Centennial offering..	25
Middletown—Holy Trinity, M. C.	8 68
New Haven—St. Paul's Ch., East- ter offg. addl.....	2 00
Trinity Ch., of which from Easter offg. \$45.	161 83

Trinity Home, An in-	
mate (lady).....	2 50
Interest on the Estate of	
Lucy Nichols.....	44 00

<i>Saybrook</i> — L. J. S., Children's Centennial offering...	1 00	
<i>South Glastonbury</i> — St. Luke's Ch.....	12 00	
<i>West Haven</i> — Christ Ch., Children's Centennial offering...	1 00	300 02

DELAWARE.

Wilmington—St. John's Ch., M.		
C.....	7 25	7 25

EASTON.

<i>Chestertown—Chester Parish.....</i>	1 57	1 57
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FLORIDA.

<i>Sanford</i> —Mrs. M. A. S.....	5 00	5 00
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FOND DU LAC.

<i>Berlin</i> —Trinity Ch. M. C.....	1 00	
F. D. L.....	2 50	3 50

ILLINOIS.

Quincy—St. Sohn's Ch., Good Fri-		
day offering.....	12 00	
E. H. S.....	5 00	17 00

IOWA.

Davenport—Trinity Ch.....	21 50	21 50
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LONG ISLAND.

<i>Brooklyn</i> —Good Shepherd, Three Children's Centennial offering.....	3 00	
Holy Trinity Ch.....	924 39	
St. James' Ch.....	124 55	
St. Peter's Ch.....	5 50	
E. D.—Christ Ch. S. S.....	14 29	
<i>Islip</i> —Children's Centennial offering.....	35	
<i>Rockaway</i> —Trinity Ch., M. C., \$24.80.....	40 00	1112 03

LOUISIANA.

<i>New Orleans</i> —Ch. of Annunciation.....	62 40	62 40
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MARYLAND.

<i>Ann Arundel</i> —St. Ann's Ch., M. C.....	3 82	
St. James' Ch.....	20 33	
<i>Baltimore</i> —Grace, of which from Elsie M. C., \$3.22.....	308 22	
St. Luke's Ch.....	5 00	
Children's Centennial offering.....	50	
<i>Georgetown</i> —St. Alban's Ch.....	2 00	
<i>Greensboro'</i> —M. C.....	4 02	
<i>Prince George's Co.</i> —St. Paul's Ch., Easter off'g.....	4 50	343 39

MASSACHUSETTS.

<i>Boston</i> —Emmanuel Ch., M. C.....	5 20	
<i>Dedham</i> —St. Paul's Ch., Easter offering.....	93 48	
<i>East Cambridge</i> —Mission of Ascension Ch.....	5 60	
<i>Gloucester</i> —A friend.....	1 00	
<i>Salem</i> —Grace Ch.....	100 00	204 63

MICHIGAN.

<i>Detroit</i> —St. Paul's Ch.....	10 00	
<i>Hudson</i> —Trinity Ch.....	2 70	12 70

MINNESOTA.

<i>East Minneapolis</i> —Grace Mission S. S.....	2 50	
<i>St. Cloud</i> —St. John's Ch., M. C.....	5 00	
<i>Willmar</i> —St. Luke's Ch.....	2 50	10 00

MISSISSIPPI.

<i>Brookhaven</i> —Children's Centennial offering.....	25	
<i>Natchez</i> —Trinity Ch.....	53 00	
<i>Scooba</i>	2 50	55 75

MISSOURI.

<i>St. Louis</i> —Christ Ch. S. S.....	35 45	35 45
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MONTANA.

<i>Deer Lodge</i> —St. James' Ch.....	18 60	
<i>Virginia City</i> —St. Paul's Ch.....	6 55	25 15

NEW JERSEY.

<i>Camden</i> —St. Paul's Ch.....	72 00	
<i>Rutzbeth</i> —Trinity Ch., of which from Children's Centennial off'g, \$1.....	60 90	
<i>Middletown</i> —Christ Ch.....	1 00	
<i>Swedesboro</i> —Trinity Ch.....	15 00	148 90

NEW MEXICO.

<i>Santa Fe</i> —St. Thomas' S. S.....	11 40	11 40
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NEW YORK.

<i>Leedsville</i> —M. H. R., Children's Centennial off'g.....	10	
<i>New Rochelle</i> —Trinity Ch., of which from a member, \$20; Easter off'g, \$5; M. C., 67c.....	25 67	
<i>New York</i> —Grace Ch. M. C.....	2 63	
St. Ann's Ch., Mr. G. S. Greene, \$10; A little boy, \$2; A little girl, \$2.50; other members, \$35.34.....	50 34	
St. Bartholomew's Ch., M. C.....	12 91	
St. James' Ch.....	160 92	
St. John Baptist, M. C.....	4 10	
St. Mark's in the Bowery.....	600 00	
St. Thomas' Ch., M. C.....	4 20	
Trinity Ch., in memorandum M. C.....	91 00	
Trinity Chapel.....	180 00	
Zion Ch.....	413 27	
E.....	600 00	
M. K., Children's Centennial off'g.....	50	
"Q. B. K.," part pay of stipend.....	50 00	
<i>Norway</i> —Children's Centennial off'g.....	1 10	
<i>Poughkeepsie</i> —St. Paul's Ch.....	23 97	
<i>Rossville</i> —Mrs. B., from sale of wool mat.....	5 00	
<i>Scarsdale</i> —Children's Centennial off'g.....	25	
<i>Springfield</i> —S. M. L.....	13 45	
<i>Yonkers</i> —St. Mary's, thro' Woman's Auxiliary.....	1 00	2240 46

NORTH CAROLINA.

<i>Marlboro</i> —Children's Centennial off'g.....	75	
<i>Oxford</i> —St. Stephen's Ch., Johnnie Taylor's Easter offering.....	75	
<i>Plymouth</i> —Grace Ch.....	3 00	
<i>Wilmington</i> —St. James' Ch., Easter off'g.....	60 37	64 87

NORTHERN NEW JERSEY.

<i>Newark</i> —Trinity Ch., A member.....	100 00	190 00
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OHIO.

<i>Ashtabula</i> —Children's Centennial off'g.....	10	10
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OREGON.

<i>Astoria</i> —Grace Ch. S. S., M. C.....	25 00	25 00
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PENNSYLVANIA.

<i>Philadelphia</i> —St. Luke's Ch.....	990 35	
Children's Centennial off'g.....	25	
<i>Radnor</i> —St. David's S. S.....	4 05	994 65

RHODE ISLAND.

<i>Bristol</i> —St. Michael's.....	20 00	
<i>Providence</i> —St. Gabriel's Ch.....	4 00	24 00

SOUTH CAROLINA.

<i>Anandale</i>	70	
<i>Grahamville</i> —Holy Trinity.....	75	
<i>Prince William's Parish</i>	6 30	
St. Peter's Parish.....	1 50	
<i>Walterboro</i> —St. Jude's Ch.....	3 30	12 64

TENNESSEE.

Jackson—St. Luke's Ch., S. S.,
Lenten off'g..... 18 75 18 75

UTAH.

Salt Lake City—St. Mark's Ch.,
Easter off'g..... 172 97 172 97

VERMONT.

Burlington—St. Paul's Ch..... 16 88
St. Alban's—St. Luke's Ch., A
Thankoffering from
E. C. P..... 50 00 65 88

VIRGINIA.

Alexandria—From Bp. Johns.... 10 00
Halifax Co.—Antrim Parish.... 11 00
Lynwood—S. H. L..... 5 00
Norfolk—Mrs. C. W. G..... 4 25
Richmond—St. John's Ch..... 25 00 55 25

WESTERN MICHIGAN.

Grand Rapids—St. Paul's Memo-
rial Ch..... 2 00 2 00

WESTERN TEXAS.

San Marcos—St. Mark's Ch..... 3 00 3 00

WISCONSIN.

Evanston—St. John's Ch., M. O. 2 12
Nashotah—St. Sylvanus' Ch..... 20 42
Oconomowoc—Zion Ch., Chil-
dren's Centennial of-
fering..... 1 25 23 79

MISCELLANEOUS.

In memory of the Rev. H. H. Bean, 5 62
Interest on investments..... 825 00
Miscellaneous—..... 1 00
Children's Centennial
off'g..... 25 881 87

YOUNG CHRISTIAN SOLDIER.

Receipts for the month..... 664 81 664 81

MITE CHESTS.

Receipts for the month, not credit-
ed to parishes..... 42 39 42 39

Receipts for the month..... \$3,041 70
Amount previously acknowledged.... 32,690 69

Total receipts since Oct. 1, 1875... \$90,722 39

ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS
from May 1 to May 31, 1876, inclusive.

ALBANY.

Albany—St. Paul's Ch., for Rev.
Mr. Everest..... 20 00
Green Island—St. Mark's S. S.,
for Scholarship in St.
Mark's School, Utah. 40 00 60 00

CENTRAL PENNSYLVANIA.

Pottsville—Trinity Ch., of which
for Bp. Whipple Divin-
ity School, \$20; Na-
shotah, \$20..... 40 00 40 00

CONNECTICUT.

Hartford—Trinity College, of
which for Bp. Neely's
work in Maine, \$60;
Nashotah, \$25; Bp.
Seabury Mission, Fair-
bault, \$25; St. Paul's
School for Girls, Walla
Walla, \$25; Bp. Tut-
tle, 7th pay't scholarship,
\$40; Bp. Spald-
ing, horse and buggy,
\$30..... 220 00
Meriden—St. Andrew's Ch., of
which for Bp. Spald-
ing's Mission, \$45; Bp.
Tuttle, \$25..... 70 00

New Haven—St. Paul's Ch. S. S.,
of which for Rev. L.
H. Wells, \$120; for Bp.
Clarkson for educa-
tion of Indian boy,
Willie, \$50..... 170 00
Easter offering, Trinity,
for Bp. Morris, \$5; for
Bp. Elliott, \$27; for
Rev. L. H. Wells, \$15. 47 00

Newtown—Trinity Ch., A mem-
ber, to be appropri-
ated to Dr. Twing's
judgment..... 100 00

South Glastenbury—St. Luke's
Ch., for the Rev. J. R.
Love..... 3 00 610 00

ILLINOIS.

Evans—E. H. S., for Ch. in Mex-
ico..... 10 00 10 00

LONG ISLAND.

Brooklyn—Grace Ch. S. S., of
which for Bp. Garrett,
\$20; for the Society
for the Increase of the
Ministry, \$37.34; for
Diocesan Missions, L.
I., \$40; Ogden Schol-
arship, \$40..... 137 34

St. Peter's Ch., of which
for Bp. Whipple, \$1;
for Rev. Mr. Ross, \$5;
Rev. L. H. Wells, \$2.. 11 00 148 34

MARYLAND.

Baltimore—Grace Ch., for Mexico..... 48 74 48 74

MASSACHUSETTS.

Lowell—St. Anne's, Young Ladies' Missionary Society, Centennial off'g, for Bp. Spalding..... 190 00 190 00

MISSISSIPPI.

Mrs. P., for Bp. Green's Colored Mission..... 3 80 3 80

NEW JERSEY.

Elizabeth—St. John's Ch., of which from F. Collingwood, for Bp. Adams, \$10; Bp. Garrett, \$10; Nashotah, \$15; Bp. Morris, \$10; Bp. Spalding, \$10; Bp. Tuttle, \$10; Bp. Whittaker, \$10; Bp. Elliott, \$10; A member, for Bishop Tuttle, \$1..... 86 00

Rahway—St. Paul's Ch. S. S., for Bp. Tuttle's School, Utah..... 40 00 126 00

NEW YORK.

Newburgh—St. George's Ch., of which for Bp. Whipple, \$10; Nashotah, \$10..... 20 00

New York—Calvary Ch., A member, for All Saints' Cathedral..... 10 00

St. Bartholomew's Ch., A member, for All Saints' Cathedral.... 10 00

St. James' Ch., for Oregon..... 50 00

St. Paul's Chapel, Ladies' Domestic Missionary Association for Harris children... 35 00

Trinity Church, for All Saints' Cathedral.... 10 00

Pelham—Towards Bp. Elliott's expenses..... 5 00

Yonkers—St. Mary's, Thro' Woman's Auxilliary, of which for Diocesan Missions, \$5; N. Y. City Missions, \$11.50; German Missions, \$8.80; Italian Missions, \$2.80; Increase of the Ministry, \$1.50..... 24 60 164 60

NORTHERN NEW JERSEY.

Orange—Mrs. E. D. B., for Nashotah..... 5 00 5 00

OHIO.

Boardman—St. James' Ch., for Mexico..... 3 00

Sandusky—Grace Ch., for Bishop Tuttle's School, Salt Lake..... 5 00 8 00

PENNSYLVANIA.

Doylestown—"B." of which for Bp. Elliott, \$5; Luling, Texas, \$5; Edisto Island, \$2; Bp. Garrett, \$6.45..... 18 45

Philadelphia—St. Luke's Ch., of which for Bp. Spalding, \$100; Bp. Vall, \$105; Bp. Garrett, \$5; Ch. at Colorado, \$40.. 250 00

Radnor—Good Shepherd, for Bp. Neeley..... 60 43 328 88

PITTSBURGH.

Allegheny City—Emmanuel Ch., of which for Bp. Spalding, \$20; Bp. Morris, \$15..... 35 00 35 00

RHODE ISLAND.

Providence—Grace Ch., for Rev. H. L. Everest, \$5; Rev. Mr. Wainwright, Fargo, Dakota, \$100; Bp. Dudley, Ky., \$100; S. S., for Bp. Spalding, \$100..... 350 00 350 00

WESTERN MICHIGAN.

Grand Rapids—St. Mark's S. S., for St. Mark's School, Salt Lake Scholarship. 40 00 40 00

WESTERN NEW YORK.

Geneva—Trinity Ch. S. S., for Mexico..... 1 05 1 05

WISCONSIN.

Nashotah—St. Sylvanus' Ch., of which for Bp. Green's Colored Mission..... 12 46 12 45

MISCELLANEOUS.

For All Saints' Cathedral..... 75 00
Miscellaneous special..... 20 00 95 00

Receipts for the month.....\$2,276 86
Amount previously acknowledged....17,304 25

Total receipts since Oct. 1, 1875.....\$19,581 11

INDIAN COMMISSION.

Organized in accordance with the action of the General Convention, and charged with the oversight and care of the Indian Missionary work of the Church.

EXECUTIVE COMMITTEE.

REV. H. DYER, D. D., *Chairman.*

Rev. J. A. Paddock, D.D.	Rev. T. S. Runney, D.D.	W. K. Kitchen, Esq.
Rev. A. T. Twing, D. D.	Rev. W. Tatlock.	Chas. R. Marvin, Esq.
Rev. J. H. Rylance, D.D.	Rev. W. W. Newton	Benjamin Stark, Esq.
Rev. E. A. Hoffman, D.D.	William Welsh, Esq.	John A. King, Esq.

Rev. R. C. Rogers, *Secretary and General Agent*, 30 Bible House.

W. K. Kitchen, *Treasurer*, National Park Bank, New York.

Stated Meetings—The second Tuesday in each Month.

Form of a Bequest to the Indian Commission.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.....
for the use of the Indian Commission of said Society.*

WHAT THEY WOULD LIKE TO SEND.

A wish having been expressed to secure for the Government building at the Centennial Exposition a collection of such things as would show some results of Christian work among the Indians, a Circular Note on the subject was addressed to our Missionaries and Teachers in the Indian field. A number of contributions have already been received in the shape of specimens of sewing, penmanship, etc., and others are on the way. But among the responses to the note which have come to hand, are such as we give herewith. The writers, unable to comply literally with the Circular addressed to them, manifest a desire to send what would be seen to be, in the highest sense, fruits of Christian work among the Indians. For the sake of the testimony thus presented we make extracts from some of the letters referred to.

I would like to exhibit some *living specimens of Christian Indians*; for I think we have some of excellent quality. After having lived for three months among the White River Indians, who are yet quite un-instructed, I can see a great change in some of these Yanktonnais who, only three years ago, were as ignorant as the Brulés now are.

I regret that I cannot, in answering your letter regarding articles for the Centennial, send you something that would show the progress of our work. Mine is of such a peculiar character that it renders a different

reply quite impossible. I will send you an Indian woman who can starch and iron a shirt as neatly as any white woman ; or another who can make a very respectable loaf of bread, and perhaps add cake and pies to her accomplishments. I can send some of our boys who will make a bed as orderly as any experienced chambermaid, or wash a set of dishes nicely and properly, and put each one in its respective place. I want our poor Dakota brothers and sisters to be fairly represented, and I trust that those in charge of schools and sewing classes will furnish much in this way.

This being such a new field, we will not be able to send you much, as our people have not made as great progress as has been made at other stations, and I fear that such things as we can send will not be very interesting : still we will do our best. The better way would be to have the sight-seers come out and see for themselves. No true idea can be obtained, in any other way, of Christian work among Indians.

OPPORTUNITIES FOR SHOWING KINDNESS.

WE present herewith, for the consideration of our friends, extracts from several letters written by Missionaries and Teachers in the Indian field. In two or three of these extracts, a careful reading will discover *opportunities for showing kindness* to faithful laborers. We sincerely trust that these opportunities will be improved.

Under date of April 26th, the Missionary at Mackenzie's Point (Cheyenne Agency), writes :

The breaking up of winter was not very severe. The house suffered somewhat from the rain and snow, as the plaster had loosened in all the rooms, and we had a perfect flood through the cracks down on the floors which had been only just scrubbed. The logs were green when the house was put up, and they have shrunk in seasoning through the winter, thus loosening the plaster throughout the building. To make a good house and to save the ladies an immense deal of labor, we must have the rooms replastered and well done. For the purpose, I should have two barrels of lime, hair, and a regular plasterer whom I would obtain at the Agency. It is a most necessary need, and perhaps some one will contribute *Forty dollars* for the purpose.

DISCOMFORTS.

You have no idea how much we have suffered from cold and wet and snow this winter and spring. Several days I have been obliged to suspend school, the school-room being so bitterly cold. Two weeks ago we had a storm come on baking day. The kitchen was flooded and we were unable

to have any fire there. The breakfast and dinner were cooked in the wash-house, and they had to run the things through the snow to the house. The baking was quite a serious matter and occupied the united energies of Miss C., Mrs. S. and myself, for an afternoon. It was very much like camping out. We are over the worst now, however, and, saving an occasional flooding, suffer no inconvenience.

GARDENING UNDER DIFFICULTIES.

I had no breaking plough for my piece of ground, so I spaded it. It is an absolute necessity that I should have a fence, so I have been obliged to set to work upon it. It takes twelve hundred feet of cottonwood, costing *Twenty-four dollars*; and ash poles, costing *Twenty dollars*; and three kegs of spikes, costing *Twelve dollars*. If I can not be helped on this, it will go hard; but I must build the fence, or else not farm, and that would be but a poor example in the midst of a Camp where all are more or less industrious. The labor, of course, is counted from my allowance. I endeavor to do this, as well as all things I do, solid and substantial.

THE SCHOOL.

The scholars are all doing well. They are very cheerful and lively, and are very much more like our own children than mere dwellers with us. I have been obliged to punish twice, but each time in such a way as to do the child good, I think, and make it love us more. It is pleasant to hear them say the *grace* at table, to sing, and to listen to their few scraps of English, among which "Bishop Hare" is a favorite.

From the same, April 17, 1876 :

I have received *Ten dollars* from Exeter, N. H., towards an organ, which we need badly. Who else will put in their mite? This contribution came mainly from the hard-earned pennies of factory boys.

One of the Teachers at the Crow Creek Mission (Lower Camp) also appeals for an organ. By *organ* in this, as well as in the preceeding case, a melodeon is intended :

CROW CREEK, *April 7, 1876.*

We need an organ at this Mission very much indeed, and I wish you to ask our "Friends of Indian Missions" to give us one. The people at this point are very fond of our hymns and chants, especially the children, now they are beginning to read. If we had one, the people and all, I am sure, would enjoy the Services a great deal more than now.

And now comes a gentle hint from Yankton Agency, the Head-quarters of the Niobrara Mission, where the Cathedral is—an unpretending structure of wood, yet the Bishop's Church nevertheless—which needs a *real* organ.

The Presbyterian in charge, under date of May 31st, says : "If some one will give us a good organ for the Cathedral, we will put our melodeon at Choteau, where they greatly need it."

He also suggests that a *bell* would be very acceptable at White Swan, an outlying Mission on the Yankton Reservation, where the Chapel of St. Philip the Deacon is situated. He asks, "Have not you an offer from somebody who wants to give us a 400 lb. bell for Swan's? They need a good bell very much."

Here is certainly a variety of needs to be supplied, each one furnishing an opportunity for the exercise of that Christian charity which, in giving, becomes itself the more blessed recipient than the object of its benefaction.

APPEAL FOR A CHRISTMAS BOX.

WE cheerfully give place to the following brief and modest *Appeal*. It comes from one who is practically interested in Mission work in all its branches, and who thinks well of the plan of making timely provision for the Christmas delight of many children in our Indian Schools.

We trust that her call will be so generously responded to that no *one* box, however great its capacity, will be able to contain the things that shall be sent.

In response to an Appeal in the *June SPIRIT OF MISSIONS* for the early preparation of Christmas boxes, a lady asks the friends of the Indian Missions in Dakota to assist her in sending at least one box immediately, by contributions of new and old Toys, Dolls, Picture Books, etc. Old picture books, or colored pictures, are particularly needed for scrap books.

Contributions may be sent to No. 30 Bible House, New York, care of the Rev. R. C. Rogers, who has kindly consented to receive them.

BISHOP HARE.

THE friends of the Missionary Bishop of Niobrara, and especially those who have heard of his severe illness in Venice, will be glad to learn of his convalescence. In a note written at Heidelberg to the Secretary of the Indian Commission, under date of May 27th, he says : "I am quite recovered from my late attack, and now only lack strength."

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following contributions for the month of May, 1876.

ALBANY.

Troy—Christ Ch..... 5 00 5 00

CENTRAL PENNSYLVANIA.

Towanda—Christ Ch., Easter offering..... 5 00 5 00

CONNECTICUT.

Brooklyn—Trinity..... 8 20

Hartford—Trinity College..... 15 00

New Haven—Trinity, Easter offering (for Rev. J. J. Enmegahbowh, \$23; S. S., for Bp. Hare, \$12.80).... 45 80

Westport—Christ Ch. S. S., for Christ Ch. Scholarship, St. Paul's..... 60 00

Woodbury—St. Paul's, Woman's Auxiliary..... 12 00 141 00

FOND DU LAC.

Berlin—Trinity..... 1 57 1 57

ILLINOIS.

Chesterfield—St. Peter's S. S., and some ladies, for Spotted Tail Mission..... 5 00

Evans—E. H. S..... 5 00 10 00

IOWA.

"W,"..... 10 00

"M,"..... 1 00

Des Moines—St. Paul's S. S., for Bishop H. W. Lee Scholarship, In memoriam, St. Mary's..... 10 00 21 00

LONG ISLAND.

Brooklyn—St. Matthew's S. S., for St. Matthew Scholarship, Cheyenne..... 30 00

Ch. Good Shepherd, S. S.

Class No. 6..... 4 30

Ch. Holy Trinity..... 87 50

St. Ann's, Bible Class No. 2, for St. Ann Scholarship, Cheyenne..... 41 00

St. Mary's..... 78 54

Grace, Mrs. S. G., for Cornelia Henshaw Scholarship, In memoriam, St. Paul's..... 30 00

Ch. Messiah..... 24 08

Huntington—St. John's S. S., for Sarah Rogers Scholarship, In memoriam, Emmanuel Hall..... 60 00 355 42

MARYLAND.

Baltimore—St. Luke's..... 40 87

Thro' Indian Aid Association; Grace Church Auxiliary, toward support of one lady, \$13; St. Paul's, for Mrs. Enmegahbowh, \$5; Little Nellie's Easter offg, for

Enmegahbowh, \$2.15; Emmanuel Ch., toward support of one lady, \$50; Memorial Ch., \$29; St. Barnabas' Ch., \$16; Trinity, 15; Annual Subscriptions, 5..... 134 15

Baltimore Co.—Western Run Parish..... 5 00

Baltimore—Misses Gott, proceeds of a child's fair, for Bp. Hare's Mission..... 50 00

St. Michael's Mission

Chapel S. S., for Bishop

Hare's School work ... 30 63

Frederick—All Saints', Five cent offerings 15 00 275 45

MASSACHUSETTS.

Boston—Thro' Dakota League: Emmanuel Ch., \$244; Trinity, for education, \$300; for salaries of Missionaries, in response to recent appeal, \$487; Chapel of the Good Shepherd, (of which a special offering for the debt of the Commission, \$50) \$83; Christ Ch. S. S., Andover, for Santee, \$5; Christ Ch., Waltham, \$12; Ch. Atonement. We tfield, \$2.65; Ch. of the Advent, \$139.89..... 1273 54

St. Paul's, for Bp. Hare,

thro' A. C. M. Soc'y.... 100 00

Pitchburg—Christ Ch., for freight. 5.00 1373 54

MINNESOTA.

Minneapolis—Ch. Holy Trinity... 5 00 5 00

MICHIGAN.

Detroit—St. Paul's S. S., for wagon for son of Little Pheasant..... 10 00

Hillsdale—St. Peter's, add'l..... 3 00

Jonesville—Grace Ch..... 1 00

Marquette—St. Paul's..... 6 50

Tecumseh—St. Peter's..... 12 00

Ypsilanti—St. Luke's..... 10 00 42 50

NEW HAMPSHIRE.

Dover—Thro' Am. Ch. Miss'y Society..... 3 50 3 50

NEW JERSEY.

Camden—St. Paul's Ch., Mission School..... 20 00

Swedesborough—Trinity (Bible Class, \$5)..... 18 09 39 09

NORTHERN NEW JERSEY.

Newark—Trinity, thro' Woman's Miss'y League..... 30 51

Orange—Mrs. E. D. B..... 5 00 35 51

NORTH CAROLINA.

<i>Salem</i> —Miss Mary Dodge, an Easter offering of a blind girl, for Little Pheasant's son.....	1 38	
<i>Wilmington</i> —St. James'.....	30 00	31 38

NEW YORK.

<i>New York</i> —Through Niobrara League: Calvary Free Chapel S. S., for W. D. Walker Scholarship, St. Paul's. \$60; Ch. Heavenly Rest S. S., for Bp. Hare Scholarship, Emmanuel Hall, \$60; Ladies St. Bartholomew's Ch. add'l, toward support of one lady, \$15; St. Thomas', Ladies' Miss'y Soc'y, \$23.16; Ch. Transfiguration, add'l, for Choteau Creek, \$261; Ladies of Trinity Chapel, add'l, toward support of one lady, \$126.75; Anthon Memorial Ch., Miss Tracy. \$5; Subscriptions at Calvary, add'l, per Mrs. D. LeRoy, \$205; Christ Ch. S. S., for Hugh Miller Thompson Scholarship, St. Mary's, Santee, \$60.....	819 91	
Miss Wolfe, toward Bishop's salary.....	500 00	
Zion Ch., Mrs. J. H. A.....	5 00	
Ch. Transfiguration, Lent savings of Miss M. A. Tomes' S. S. Class, for Bp. Hare.....	1 55	
Cash, for Bp. Hare.....	1 00	
St. Ann's, Mr. G. S. Green, \$5; other members, \$12 70.....	17 70	
<i>New Rochelle</i> —Trinity.....	1 50	
<i>Poughkeepsie</i> —Ch. Holy Comforter.....	29 00	
<i>Riverdale</i> —Christ Ch.....	50 00	
<i>Yonkers</i> —St. Mary's Miss'l n Chapel, Easter offering, V. A. and J. C.....	21 50	
St. John's.....	5 00	1443 16

OHIO.

<i>Gambier</i> —Harcourt Parish S. S.....	24 00	24 00
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PENNSYLVANIA.

<i>Philadelphia</i> —Thro' Indians' Hope Association: Calvary Ch., Germantown, Calvary Scholarship, \$60; Episcopal Hospital Mission, half yearly for three Scholarships, \$90; Ch. Covenant, Faith Scholarship, half yearly, \$30; St. Luke's \$54, Mite Chest 91c.—\$4.91; St. James', \$46; Ch. Incarnation \$2, S. S. \$55; Ch. Atonement \$5, S. S. \$9.18; Calvary Monumental Ch., \$16; Mrs. G.'s Mite Chest, 3; Ch. Ascension S. S., \$15; Women's Bible Class, \$6; St. Mary's, West Phila., \$10.....	401 09	
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Ch. Nativity S. S., for Niobrara.....	25 00	
Ch. Holy Comforter, West Phila.....	17 26	
Ch. St. Luke the Beloved Physician, Bustleton... St. Stephens' of which for St. Stephen Scholarship, Crow Creek, \$60.....	5 50	144 20
Ch. Epiphany.....	44 50	
St. Luke's, for Upper Brulé Mission.....	2 00	
<i>Doylestown</i> —"B.," answer to special appeal.....	5 00	
S. Paul's S. S., for St. Paul Scholarship, Cheyenne.....	30 00	
<i>Pottstown</i> —Christ Ch.....	20 00	694 55

PITTSBURGH.

<i>Monongahala City</i> —St. Paul's...	2 00	
<i>Pittsburgh</i> —Ch. Good Shepherd.. Calvary S. S.....	10 00	72 00
	60 00	

RHODE ISLAND.

<i>Newport</i> —Trinity.....	16 28	
<i>Providence</i> —Indian Aid Society, (of which for support of one lady, \$97).....	327 00	343 28

SOUTHERN OHIO.

<i>Cincinnati</i> —Calvary Ch., Clifton, Calvary Ch., Clifton, Ladies 'of the Helping Hand, for wagon for Little Pheasant's son...	69 65	
	20 00	89 65

VIRGINIA.

<i>Norfolk</i> —Woman's Missionary Association, for Bishop Hare's Schools.....	82 00	
Mrs. C. W. Grandy.....	5 00	37 00

WESTERN MICHIGAN.

<i>Allegan</i> —Ch. Good Shepherd.....	1 50	
<i>Grand Rapids</i> —St. Paul's Memorial Ch.....	1 50	3 00

WESTERN NEW YORK.

<i>Rochester</i> —St. Luke's (of which per Woman's Miss'y Association, \$36.40; for St. Luke Scholarship, St. Paul's, \$60).....	183 00	183 00
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LEGACIES.

Miss Deborah E. Ritter, Yonkers, N. Y., for Yankton and Ponka Indians.....	1000 00	1000 00
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MISCELLANEOUS.

Anon., through Bishop Hare.....	15 00	
G. H. R., for Bishop Hare's work.	25 00	
Interest on Bishop Whipple Hospital Fund.....	350 00	390 00

\$6,578 60

Amount previously acknowledged.....29,001 43

Total contributions since Oct. 1, 1875...\$35,580 03

1776



1876

CENTENNIAL.

(Extract from the Proceedings of the Board of Missions, Oct., 1875.)

Resolved, That as our Nation will, before we next meet, celebrate the hundredth anniversary of its birth, we deem it proper and desirable that a special effort be made within this financial year to raise a Centennial thank-offering to Almighty God for our great National mercies, to be applied to the payment of the present indebtedness of the several Committees, and for the extension of the general work of the Board.

*To the Right Reverend the Bishops, the Reverend Clergy and
the faithful Laity of the Church in the United States.*

FATHERS AND BRETHREN :

The advent of this CENTENNIAL year suggests, and the Resolution passed by the BOARD OF MISSIONS at its last meeting, almost impels, this communication. It is addressed to you as CHRISTIAN CHURCHMEN and at the same time as CITIZENS and PATRIOTS. To ignore the former relation, would be a failure on our part to rise above the average ordinary sentiment which will mark the occasion; to forget the latter, would be to fall entirely below it. We desire, then, to address you in both these relations, and to ask your serious and candid consideration of what we have to say.

Our beloved COUNTRY will commemorate this year the CENTENNIAL ANNIVERSARY of its INDEPENDENCE, the one hundredth BIRTHDAY of its NATIONAL life; an occasion which has long been looked forward to, and will be long remembered. The AMERICAN REPUBLIC, although one of the youngest of the Nations of the Earth, is at the same time one of the wealthiest and most powerful. Many natural causes, working together under the benignant hand of an overruling PROVIDENCE, have combined to accomplish this result. Freedom from restrictive legislation has given the largest latitude to individual energy and enterprise. The COUNTRY itself is of vast extent, and of almost unlimited productive capabilities. Washed by two oceans, buttressed by mountains rich in the precious metals, and richer still in the ores and fuel that give life to industry and wings to commerce; with boundless plains more fertile than those which made Babylon great and Egypt powerful, and alive with a population whose ancestral energy has been made still richer by contributions from other and diverse races; our COUNTRY, by GOD'S blessing on all these constituents of greatness, has illustrated, in its brief National life, the figure of a "NATION BORN IN A DAY."

ONE HUNDRED YEARS AGO, the settled portion of this land was little more than a narrow belt stretching along our Atlantic border; while beyond, three thousand miles of unbroken wilderness stretched away to the Pacific. To-day, the centre of population is six hundred miles west of that narrow belt, and is rapidly receding. A hundred cities dot that old wilderness. The lakes and rivers whose solitude was only broken by the plash of the Indian's paddle, now float the argosies of a prosperous commerce; and, strangest of all, the products of those Eastern lands to which Solomon and Hiram sent their fleets, and whose commerce made Tyre and Carthage great, and Rome both great and rich, now cross the Rocky Mountains to supply the Eastern marts of this new land.

FATHERS AND BRETHREN: There is danger in the contemplation of this merely material greatness. There is danger that our people, in the flush of their natural exultation, should forget HIM Who gave them power to get wealth, and that it is Righteousness rather than "gold that perisheth," which exalteth a nation. Does not the very character of the EXPOSITION, which is to commemorate the CENTENNIAL year, of itself suggest this danger? Lofty in conception so far as it goes, and illustrating, by the indomitable energy with which a single community carried it to completion in the face of many difficulties, equally with the display of productions, the energy of our American life; it nevertheless presents but a material and inadequate

idea. It is for the CHRISTIANS of the land, and especially for CHURCHMEN, to supplement the EXPOSITION at Philadelphia by a nobler sentiment, a grander and more grateful COMMEMORATION.

We propose then that our people, CLERGY, LAITY, PARISHES and INDIVIDUALS, shall commemorate this CENTENNIAL year, by gifts large and small, as GOD hath given to each the ability, to aid in carrying on the Missionary work of the CHURCH in our own and in foreign lands. If the COUNTRY has grown in wealth, if it has increased in power, if its influence has reached to many and distant peoples, if the principle of individual freedom has been assured and extended, if education has opened the fountains of knowledge and enabled us to exercise wisely and well the prerogatives of freemen; above all, if the blessed truths of the CHURCH and GOSPEL have spread abroad over the land, to make us free with a higher freedom than earthly governments can assure; can we forget, in the day which we set apart to commemorate these blessings, HIM Who is the GIVER of every perfect gift? or, as we gather together to count the gains which a century has brought us, can we hold back, in the storehouse where they are garnered, the first-fruits of our CENTENNIAL harvest, the thank-offerings which, as a CHRISTIAN people, we owe to GOD for such abounding blessings?

The Missionary work of the CHURCH is one which, more comprehensive than other CHARITIES, is best fitted to enlist a general sympathy and to call out united offerings. It is an appeal to you to provide in the DOMESTIC field, that this AMERICAN NATION shall continue to be in the future a GOD-fearing people, who, by loyal service and worship, shall draw down on the land DIVINE blessing. It is an appeal for the FREEDMEN, that this CHURCH shall atone in the future for its neglect in the past, and carry the blessings of a pure GOSPEL and primitive discipline to the people who are here among us by no act or volition of their own, as "strangers in a strange land." It is an appeal for the INDIANS, that the remnants of those great tribes who were once the owners of all this broad domain, shall receive this measure of compensation for their ancient wrongs, that we preach to them the "unsearchable riches of CHRIST," and offer to them in this eleventh hour the boon of Salvation.

These all belong to one great Department of Missionary work, that which provides for the religious future of our COUNTRY, and so concerns us deeply. But the appeal is also for the distant Nations of the Earth, who are still sitting in darkness and the shadow of death, that, through our faithful service and liberal gifts, they too may be brought within the

"COVENANT OF PROMISE." If the last CENTURY has done so much for us in the way of CHRISTIAN privilege and material advancement, the twenty years just passed have unfolded in an equal degree the wonder-workings of GOD in the development of His will and way for the ingathering of the Heathen. Africa which, for six thousand years, has been a sealed book to the world, is being opened by trade and read by discovery. China has unlocked her gates, and Japan openly invites CHRISTIAN civilization. The signs of the times, the tokens of GOD'S PROVIDENCE, are everywhere; and it is for us to read them, though the world be blind. A great and solemn responsibility is ours. What more fitting than that we should signalize this year by renewed efforts to meet and answer it?

BELoved, Will you not all join in such a CENTENNIAL COMMEMORATION as this? Let each PARISH set apart one LORD'S Day for a SPECIAL OFFERING to these Departments of our Missionary work. Let each man, as he is able, supplement the PARISH CONTRIBUTION by a thank-offering of his own. Let the widow's and the poor man's mite unite with the gifts of the wealthy in one holy OBLATION. This will sanctify the CENTENNIAL COMMEMORATION. This will show that our joy is not all selfish, our progress not wholly material; but that, as we have learned in LENT to "SANCTIFY A FAST," we have also learned to SANCTIFY A FESTIVAL.

We are, faithfully yours,

A. T. TWING,

Secretary and General Agent of the Domestic Committee.

S. D. DENISON,

Secretary and General Agent of the Foreign Committee.

C. H. HALL,

Chairman of the Executive Committee of the Commission of Home Missions to Colored People.

R. C. ROGERS,

Secretary and General Agent of the Executive Committee of the Indian Commission.

POSTSCRIPT.—All OFFERINGS received in response to this APPEAL, unless specially designated, will be given, in equal parts, to the DOMESTIC and FOREIGN COMMITTEES, the COMMISSION OF HOME MISSIONS TO COLORED PEOPLE, and the INDIAN COMMISSION.

MISSION ROOMS,

Nos. 22, 23, 30 & 40 BIBLE HOUSE,

New York, Easter, 1876.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

JULY, 1876.

FUNDS.

ALTHOUGH this number will reach the hands of the Clergy and Laity in the height of the vacation season, the need of Funds for the prosecution of the Missionary work of the Church, is a subject which presses without any intermission upon the Committees who have the same more immediately in charge.

Respecting the condition of things in this Department, we beg leave to say that it is a matter of rejoicing and thanksgiving to all concerned that notwithstanding the great depression of monetary interests throughout the land, the offerings of the Church for Foreign Missions, up to June 10, slightly exceed those of last year. The diminution of about three thousand dollars that will be noticed upon a comparison of the total receipts given in this number, with those of the July number of THE SPIRIT OF MISSIONS for 1875, is altogether chargeable to a falling off in proceeds of legacies, which of course must be uncertain in amount.

After a careful consideration of all points involved, the Foreign Committee determined, in January last, that while they would assume no additional responsibilities, it was their duty to continue the whole work upon the existing basis. *The money put in their hands up to this time has only sufficed to meet current payments ; while the large arrearages of the years ending Oct. 1, 1874, and Oct. 1, 1875, still burden their Treasury.*

May the GOD and FATHER of us all put it into the hearts of His children to attest their thankfulness for the blessings of a century of National life, by further, speedy and liberal offerings of their substance, that "His great love wherewith He loved us," may be spread abroad, and the people of heathendom be brought to the knowledge of His dear SON, the SAVIOUR of the world.

CHINA.

EXTRACTS FROM REV. DR. NELSON'S LETTER.

SHANGHAI, *April 13, 1876.*

CANDIDATES FOR ORDERS.

THE Standing Committee have received Messrs. Ngan-Zoo-Soong (Rev. Yoong Kiung's younger brother) and Kóh, Ah-see, as candidates for Orders, from the 1st of this month. As they were both, I understand, in the Junior Class at Kenyon College, I supposed they were equal to studying with profit the New Testament in Greek, and Theology in English, and have begun with them accordingly. They are also to be put regularly to work in their Chinese books, that they may get up their own language, which is as important to them as Greek, and in which they are far from proficient. Zoo-Soong takes some work at Mr. Thomson's school and at some of the out-stations near Shanghai, and Ah-See is assisting in the Hospital. There is a class of Miss Fay's student-teachers who will also most likely be admitted, at an early day, as candidates for Orders, and then their instruction and training must be attended to. So that you see we need not any of us "rust out" for want of work to do.

INVITATION TO BISHOP WILLIAMS.

In accordance with the action of the Foreign Committee, as communicated in your letter of the 4th Jan. to Mr. Thomson, on the subject of Episcopal Services in China, the Standing Committee have invited Bishop Williams to take the general oversight of the Missions in China, visiting them at least once a year, and we are now hoping for a visit from him sometime during this spring.

KONG WAN.

The Services at this station, as you are aware, have been kept up regularly, and I was glad to see the continued good attendance on them. The work there, and at stations associated with that place, is very hopeful of good. You have been informed of a number of persons being added to the Church, at a place called "San Ting K'u," some five miles beyond Kong Wan. I trust they may eventually "be built up" in the Faith. One of our hospital assistants has recently been inducing a good many of the people in and around Kong Wan to allow him to vaccinate them and their children. But it was found that of those who were vaccinated very few returned to show whether the vaccine had taken, or to allow any of the fresh lymph to be gotten. But the practitioner resorted to a plan, common in their own dispensaries, of making the patients deposit some piece of jewelry, or other things of value enough to ensure their returning to get it again. And this has the desired effect.

I am sorry to say that the wife of our respected Deacon and active fellow-laborer, Hoong Neok, has had a long and serious spell of illness, causing us all a good deal of apprehension.

The health of Rev. Yen Yoong-Kiung is also very poor. He has been here for some time, and, by advice of the physician attending him, he expects, next week, to try a trip to Japan. His throat and nervous system have been greatly out of order.

I am glad to be able to say that Miss Fay seems better than when we first arrived. I think the presence of the new comers has been a tonic to her, and she is a great help to them. The young ladies are regularly at their Chinese studies, and I trust that in time they will be able to do some effective work for the heathen of these parts.

With kind regards from all of us here,

Very faithfully and affectionately yours.

P. S.—I was allowed to make the following extract from an address delivered here recently, by an English layman, who has long been a resident of Shanghai. I thought it would be of interest to you, and perhaps to many others. You are at liberty to make it public, if you think proper to do so.

R. N.

EXTRACT FROM MR. CHURTON'S ADDRESS.

"I shall never forget when passing St. Saviour's Church, Hong Kew, early one Sunday morning, I had the curiosity to go in. I was fairly astonished at the sight of two native priests (properly vested), a native lady presiding at the organ, and a native choir singing with considerable vigor; let me add, the church was full of native Christians. Well, here at least, I saw some fruits of Missionary labor in this settlement."

LETTER FROM REV. W. J. BOONE.

WUCHANG, CHINA, *April 8, 1876.*

REV. AND DEAR BROTHER: I am very glad to report myself as back once more in my old home, and at my life-long work, as I trust this is to be. I am the more glad because so much that is encouraging in the work is made the more manifest by my coming to it after such an interval as my stay in Shanghai was prolonged into, through the various detentions which delayed Dr. Nelson. You will have heard already that I left the second day after his arrival. The general health of all our Mission seems better than at this time last year, save only Mrs. Hoyt's. For myself, I now feel that, having had the change to Shanghai, I ought to wait until the Treasury is in a better state before I take the leave home which my circumstances and my length of service entitle me to next fall. I will be glad to have your candid opinion *in re*. But to turn from matters personal to those more adapted to the pages of *THE SPIRIT OF MISSIONS*, first thanking you for your very affectionate notice of my dear wife, and also expressing my conviction that Mr. Hoyt has worked faithfully and well, to bring on the work so much while left here single handed. He

has succeeded in rousing the converts to help us, better than has hitherto been the case, and it shows his influence for good among them.

Doubtless the details of progress which come before me as a whole, on my return, have been separately written of by Mr. Hoyt, but they may be more noticed when thus grouped.

The general impression is of decided gain, and a better spirit as regards working for CHRIST among our little membership here. The news of success at San Ting K'u had an inspiring effect here, as I trust it will have at home. We are to work by Faith and leave results with God; but when He gives such gracious results it is right to magnify His Name and to take fresh courage therefrom. The 107th Psalm, with its constantly recurring verse, "Oh, that men would therefore praise the LORD for His goodness, and declare the wonders that He doeth for the children of men!" is a lesson on this duty.

BAPTISMS.

First then as to gains by Baptism. A woman's name heads the list, the mother of Li Chiang-chin, one of our Postulants for Orders, and the first Wuchang woman baptized by our Mission. Then follow a boy and three girls from our boarding schools. Next a young man, who after careful preparation, was baptized on the morning of the day that he started for Yunnan, the province now prominent through poor Margary's murder and the investigations following. This shows how the good seed gets carried from here to the farthest limits of China. I heard Mr. John, of the London Mission, say lately, that in their Hankow church they had men from thirteen out of the eighteen provinces.

THE IMPORTANCE OF THIS STATION.

The Chinese themselves call it the Central City and the "Mart of Nine Provinces." Is it not then a point where the Church should labor abundantly, sending men and means as she has never done hitherto. Much of the first cost of founding a new station is paid for, but current expenses would need increase from year to year to keep up to the needs of the place, and four men at least should always be here, besides the Doctor and one or two lady teachers. Set this before the Church, as well as the debt to be paid, that people may be roused to a heartier interest, and a more hopeful outlook. Every other Mission here has been largely reinforced, while we lose and see "that vacancies will not be filled." God grant the Church a ready and liberal mind to do His Will in behalf of this great people.

SIX MEN BAPTIZED.

Last we come, after my long digression, to six men baptized by Mr. Hoyt, the Sunday after my return (March 26). Two were teachers, one of them the father of Kuei May Pung, also a Postulant, who on entering the school was unwilling to study Christian books, but found that he must do so or leave us, and has since made very encouraging progress in

all respects. Kuei, the father, lives at Chin San, ten miles down the river, a place of about five hundred people, and my return enabled Mr. Hoyt to carry out his wish to go there to live for a month, to see what start can be made towards an out-station. It is not too far for oversight if we can put a trusty catechist there, and the people would be more simple and less prejudiced than city folk. He left us on Wednesday (the 5th) and took with him Yang, Shia, Kuei and Li, and will go on with their studies in the morning, and by their aid, and Kuei Shien Sung's, he hopes in the latter part of the day to form friendly relations with the people and to preach and teach constantly. Such close contact will help, too, in acquiring idioms which books are poor helps to, and I hope much good will follow this effort. It is only possible now when we have the beginnings of native help.

OUR CHAPEL.

The Nativity has been lengthened and is filled every Sunday morning, and two thirds so in the afternoon. Wednesday evening a mixed sort of Service is held, opened by a Hymn and Collects, after which the boys and converts are allowed to speak on some text they have chosen, or that has been assigned to them. We close with a Hymn and the Collects for Missions and the Increase of the Ministry.

Dr. Bunn is seeing a good many more patients now that he is well once more, and the woman's day, Monday, is a rapid success. The first part of the hospital and the addition to the boys' school are gains in the building line, and eight girls, now in the Bohlen School, encourage the hope we have never lost, that it will be filled and do its good work. It needs a lady in charge sadly. Our married ladies, with the best will to work, do not have health and strength to do such work as needs to be done to make it a complete success. We could have had five or six more girls if we could also have taken the boys that they were betrothed to into the other school, which is now more than full. The street chapel days are Tuesday, Thursday and Saturday, when Dr. Bunn sees new patients and we preach for upwards of two hours, by turns, to those in waiting, and others who crowd in to see what is going on. We expect Bishop Williams soon, and hope to have seven or eight candidates for Confirmation.

Faithfully and affectionately,

Your brother in CHRIST.

JAPAN.

EXTRACT FROM BISHOP WILLIAMS' LETTER.

YEDO, *May 10, 1876.*

EASTER DAY was a joyous season to us all. At the Morning Service seven persons were confirmed—five of whom were women. In the afternoon seven were baptized—five of them are pupils in our school, one

was formerly a pupil and one is a ship-carpenter. There are six more preparing for Baptism.

Among our Easter offering, was one for \$50 (Mexican), designated as follows : Foreign Missions, \$25 ; Domestic Missions, \$10 ; Home Missions to Colored People, \$10 ; Indian Commission, \$5. I inclose a draft for the amount, \$46.75, gold.

NATIVE PRESS ON CHRISTIANITY.

Of late articles have frequently appeared in the native newspapers for and against Christianity, showing that it is engaging the attention of educated people, and that they are not afraid or ashamed to write about it and advocate it.

A correspondent in Yedo, over his own signature, writes to one of the most popular daily papers, urging a reformation of life and belief in Christianity. He says : "I was formerly grievously wicked, and for my sins deserved both human and Divine punishment. But the true God was, however, so kind as not to forsake me but to extend His mercy to me and reform me. I was cleansed in the redeeming blood of JESUS CHRIST, and owing to the teaching which I have received from Him, I am to-day living in accordance with the Divine law. Changed from my former feelings I now yearn for what is good, loathe what is wrong, and I cannot endure to see my brethren pursue the same wicked course which I did formerly." He urges them to "reverence God, esteem their SAVIOUR and appreciate the doctrine for which they should be grateful."

The editor of "The Daily Newspaper," which has probably a larger circulation than any paper in Yedo, says in an article lately : "Under the tyrannous rule of the Tokagawa family the Christian religion was long prohibited by law and none might either teach or learn it ; but at present it is as good as tolerated by the government, and we do not believe there is any probability whatever that the Holy Religion of JESUS will be suppressed by the State." These extracts are copied from the translation published in the *Japan Mail*.

Yours very sincerely,

EXTRACTS FROM LETTER OF REV. A. R. MORRIS.

OSAKA, JAPAN, *April 6, 1876.*

REV. AND DEAR SIR : On March 10, we were agreeably, not surprised, but enlivened by the visit of Dr. Nelson, Miss Nelson and Miss Harris, on their way to Shanghai. We had heard of their reaching Yokohama and were hence expecting them. But they could barely look in on us and go off, as their steamer only remained one day in Kobe. Had it not been for the railway between here and Kobe there would hardly have been time for that. Another piece of railway, viz., that between Osaka and Kioto, is just on the point of completion. It is about thirty miles long, and will

form a part of the line which they hope, eventually, to open between Osaka and Yedo.

A few days ago, Rev. Dr. Gulick, the Agent of the American Bible Society, was with us. There is an Exhibition at Kioto this year, as usual, where objects of interest, industrial, curious and otherwise are exhibited. Dr. Gulick obtained permission from the authorities to have an exhibition of Bibles in the large Exhibition, and he has since been collecting the Bible in as many different languages as he could get hold of together, with a few of the most important books bearing on Biblical interpretation, to place in the Exposition with a view to showing the Japanese the value set upon the Bible in Christian countries. He has succeeded in getting copies in forty different languages. It is a strong proof of the growth of toleration in the country, that they should allow the book, which two or three years ago no one was allowed to read or sell, to be thus placed in a public Exhibition.

On March 29, Dr. Laning's assistant, who has been with him now a year or two, applied for Baptism. He has been quite sick and seemed very thankful for his recovery, and asked if there was not some way of testifying his gratitude by an offering to God. The Japanese, on recovering from sickness, make offerings of food, etc., to their gods.

On March 31, my servant, who had been sick for several months and was so weak that we had for some time feared that he could not live, said he wished to speak to me. He said he felt that he would die very soon, and desired that he might be buried in a coffin in the foreign way, and not like the Japanese, and also made some requests with regard to his wife and children. He was baptized about two years ago. I asked him what his hopes were; whether he trusted his sins were pardoned. He said he was daily praying God to pardon him for CHRIST's sake, and he hoped he was truly sorry for his sins, but that he did not feel a very confident hope. I talked and read with him and tried to point him to the Cross. Shortly after he became very weak and we thought he was dying, but he rallied again and became conscious, but it was evident that he could not last long. The next morning he desired to receive the Communion; so four of the other converts came, his wife among them, and partook with him. He seemed to derive comfort from it. A few hours later he died. The next day we had the funeral Service in the Mission Chapel, where quite a large number assembled. We apprehended some trouble in connection with the burial, as in a similar case which occurred in Yedo last year, permission to bury with Christian rites, or without Buddhist or Shintu rites, was refused. We were very much gratified, however, to find that no trouble whatever was made. Public cemeteries apart from the temples have lately been opened. We purchased a grave in one of these, and no objection was made. We went from the chapel to the cemetery, and on reaching there were very pleasantly welcomed, and informed that

we might have the concluding Service at the grave or in a small building provided for the purpose. So everything passed off very quietly. I think this was the first burial of a Japanese with Christian rites in Osaka.

With kind regards to the brethren at the Rooms, believe me,

Yours sincerely.

LETTER FROM THE REV. C. T. BLANCHET.

YEDO, JAPAN, *April 25, 1876.*

REV. AND DEAR DOCTOR : The work has been going on quietly but steadily since our last report. Owing to repeated but unavoidable changes in our native assistants, and the greater inducements for entering native schools offered by the government, the attendance of our school has somewhat fallen off ; but I am happy to say that the loss in number has been fully made up in the punctuality and thoroughness of the recitations, and in the quiet and good behaviour of those who have remained with us. The school still numbers about forty-five pupils, of whom about thirty are boarders, and of these some eight or ten are Christians and others are now preparing for holy Baptism.

The attendance at the Services, though very fluctuating, owing to the variableness of the weather, averages as follows :

	<i>Jan.</i>	<i>Feb.</i>	<i>Mar.</i>
Sunday Morning, in Japanese.....	42	44	45
“ School, “.....	40	54	50
“ Evening, in English—Foreigners.....	7	10	12
Pupils.....	22	17	10

The night preaching was temporarily discontinued for the reasons given in my last report ; but catechetical lectures and Bible classes were kept up in its stead, and proved more fruitful and gratifying.

EASTER DAY.

Easter Day was a glorious and happy day with us. Our boys evidently caught some of the spirit of the festival, and sang their “*Areruyas*” (Alleluias—their is no *l* in the Japanese alphabet) and “*Sosci-bi-no Uta*” (Easter Hymn or Anthem) with so much zest and heartiness as to surprise some of our foreign friends who attended the Services on that day.

Seven of those baptized at Christmas were confirmed at the Morning, and seven others were baptized at the Evening Service—most of the latter being among our boarding pupils. This new accession to our list of native Christians has a powerful influence for good in the school, which, as intimated above, though not quite so large as it was once, is now in a better and healthier condition than it ever was before. It is still the largest Mission school in Yedo.

I presume you have, by this time, been already informed of Mr. Cooper’s having opened a private Mission school and preaching place in another part of the city, about two miles from the “old headquarters.” He seems to be doing very well.

Sometime last winter the Coreans perpetrated some outrages on a Japanese vessel coasting along the Corean shores. This was considered by many a sufficient cause for a war with that country. The government accordingly sent two ambassadors to Corea, to obtain some redress or satisfaction for said outrages ; and happily the result of the embassy was the conclusion of a treaty of peace and friendly relations between the two countries on the 27th of February. This success was received with acclamations of joy, and due honors were paid the ambassadors on their return to their native shores. We do not only rejoice with the Japanese at the rapid and vigorous growth of their country, and the extension of their influence among Asiatic nations, but are thankful to Almighty God for giving them wisdom to prepare themselves by degrees, though unconsciously, for the speedy acceptance of Christianity.

On March 12, the Prime Minister put forth an edict changing the official day of rest, viz : 1st, 6th, 11th, 16th, 21st, 26th and 31st, of each month, to the Christian Sabbath—Sunday. We cannot but look upon this as a hopeful sign for the further spread of Christianity here in Japan. True, the change was made from altogether different motives ; yet its influence is already beginning to be felt. The comments in the native papers have so far been favorable, and some prominent mercantile houses not only thought well of it themselves, but called on all business men to observe Sunday as it is in Western countries—as a day of worship. And in accordance with this, a store-keeper on Main street in Yedo, who used to attend our evening Services pretty regularly, and had expressed a desire to become a Christian, providing he would be allowed to keep his shop open on Sunday, has since made application for Baptism, rejoicing with us at this happy change of the day of rest.

Your favor of March 17, together with that of Rev. Mr. Kimber, have just come to hand.

Regretting to hear of the embarrassed state of the treasury, and hoping that the Church will rouse herself to a sense of duty and promptly relieve you, and all the other friends at the Rooms, from further anxiety,

I remain, yours very sincerely.

GREECE.

LETTER FROM MISS MARION MUIR.

ATHENS, GREECE, *April 22, 1876.*

REV. AND DEAR SIR : I hand to you the quarterly account. The list of names of teachers, salary of each, and the number of pupils on the roll.

I also enclose a copy of the Paschal Lesson, which the pupils in the higher classes recited the *Wednesday* before *Good Friday*.

The younger classes recited the 63d chapter of Isaiah and Psalm 22, and the 22d and 23d chapters from St. Luke.

Although the Jews celebrated the Feast of the Passover on the same day, *yet* all our little Jewish pupils came to celebrate the Great Feast of the *Christian world* with us.

We have had in our school for some months a Mohammedan child, a little girl of about five years old, and *she* was also present.

It was very touching to hear the voices of Jew and Turk commingling with those of the Christians in singing the hymn :

“When I survey the wondrous Cross
On which the Prince of Glory died,” etc.

The exercises closed with the chanting of the Collect for the day and Doxology.

With kind regards,

Yours most respectfully.

THE INSTITUTION OF THE PASSOVER, AND SACRIFICES OF THE OLD TESTAMENT, TYPICAL OF THE SACRIFICE OF CHRIST.

Institution of the Passover—Ex. xii. 21, 27.

The first mention of Sacrifice—Gen. iv. 3, 4.

Its continuation after the flood—viii. 20.

Abraham sacrificed—xv. 8, 17.

The sacrifice of Isaac—xxii. 1-14.

CHRIST our Passover—1st Cor. v. 7.

CHRIST the Lamb of God—St. John ii. 29.

Prophecy of Judas' betrayal—P's. lv. 12, 14 ; ciii. 8.

Verified by St. Peter—Acts ii. 16-20.

CHRIST institutes the LORD's Supper—St. Mark xiv. 22, 25.

The blood the old covenant—Ex. xxiv. 8 ; Heb. ix. 19, 20.

The blood of CHRIST cleanses from all sin—1st John ii. 7 ; xii. 1-2.

The partaking of the LORD's Supper by the unworthy—1st Cor. xi. 26, 29.

CHRIST's agony—St. Luke xxii. 39, 44.

The cause—Heb. v. 7-9 ; St. John ii. 29 ; Is. liii. 4-8.

CHRIST's question to Judas—St. Luke. xxii. 48, 49.

References to CHRIST's Passion from the Old Testament—Ps. xxii ; Is. liii.

Judas' repentance—St. Matt. xxvii. 3-5.

Zacharias' prophecy—Chap. xi. 12, 13.

CHRIST forsaken—St. Mat. xxvi. 55, 56.

Zacharias' prophecy respecting it—Chap. xiii. 7.

Who is this Shepherd ?—St. John x. 11, 14.

CHRIST given over to His persecutors—St. Mark xv. 16-28.

Where do we find all these foretold ?—Ps. xxii ; Is. v. vi. liii.

CHRIST typified by the offering for sin—2d Cor. v. 22 ; Heb. vii. 26, 27, 28 ; 1st John ii. 7.

In the peace offering—Eph. xi. 13, 14, 15 ; 1st John iv. 10 ; Acts x. 36.

PALESTINE.

EXTRACTS FROM MISS BALDWIN'S LETTER.

JAFFA, *May 5, 1876.*

I WROTE to you on the 26th of February that my sister had gone to Cairo, Egypt. She staid there six weeks, and returned home very much benefited, and has decided not to go to America this year at least.

On the 27th of last month the Rev. Mr. Johnson, the colored Missionary I wrote you of before, was here on his way to England. He baptized a child of our teacher, Mr. Murat, in our house. Mr. Murat lately lost a daughter by death ; she was nine years old.

Our school goes on nicely, and still numbers forty pupils. I have now decided to have but two celebrations a year, our examination at the close of the school for the summer vacation, and at Christmas a festival. The boys are now studying diligently for the examination in July. The disappointment I met with last year brought me to this decision of not allowing anything to induce me to postpone the summer examination.

THE MISSIONS NEAR THE GREAT LAKES IN AFRICA.

(Concluded from our last number.)

THE attention of the world was first called to the kingdoms of Uganda and Karagué by Captains Speke and Grant, the discoverers of the Victoria Nyanza, and they were very highly recommended by them for Missionary operations. Speke spent some months with Mtesa, the King of Uganda ; and Grant with Rumanika, the King of Karagué, and they describe the people as "a remarkable race, courteous to strangers, and ingenious." The country, they say, is the "richest and pleasantest garden in the world," and "will be, in the course of time, one of the greatest nations in the world." It is extremely fertile and healthy, and the temperature delightfully moderate. The dwellings of the people are superior, and, what is a great contrast to almost all other parts of Africa, there are good broad roads in the country.

THE DESIRE OF THE ENGLISH CHURCH MISSIONARY SOCIETY.

Ever since this account was published, the Committee of the English Church Missionary Society have been desirous of entering on this inviting field, especially as it was through the representations of their Missionaries at Mombas, on the East Coast, concerning the existence of snowelad

mountains and vast lakes, that Captains Speke and Grant were sent out by the Royal Geographical Society of England to explore the region referred to. The great distance of these kingdoms from Mombas, and the difficulties attending a passage through the intervening countries, together with their funds being required for fields already occupied, prevented the fulfilment of their desire. Last year, as our readers know, Mr. Stanley, by dint of resolute marching and fighting, reached Mtesa's capital in one hundred days; but, without the fighting, with which the Missionaries will, of course, have nothing to do, it will take a much longer period of time to reach Uganda; and his fighting will hardly prove helpful to the peaceful Missionaries who proceed over the same route.

GREAT INTEREST EXCITED.

His letter, however, in which he gave glowing accounts of Uganda, and the desire of the king for Christian Missionaries to come there, is proving exceedingly helpful to Missionary enterprise. As our readers know, soon after his letter appeared in the English papers, a gentleman sent twenty-five thousand dollars to the Church Missionary Society towards beginning the Mission in Uganda. Another gentleman has given the same amount, and many others have given smaller sums, and others still have presented the Society with a small steam vessel for use on the coast and on the Wami River, if the latter is found to be navigable.

THE LEADER OF THE BAND OF MISSIONARIES.

The leader during the journey to Uganda, of the band of Missionaries already appointed, is Lieutenant G. Shergold Smith, who had resigned his commission in the Royal Navy and was studying for Holy Orders when the call for volunteers was made by the Church Missionary Society. He at once offered himself, and it has been deemed best that he should go immediately in command of the steam vessel presented, the *Highland Lassie*, and explore the Wami River, to see if two hundred or more miles of land-travel may not be avoided. He, without delay, engaged a crew, and before leaving held a meeting with them, stating the object had in view, and uniting with them in prayer for God's blessing upon this beginning of a most important enterprise.

THE ROUTE TO BE FOLLOWED.

The Rev. T. C. Wilson and five other Missionaries are soon to leave for Zanzibar, from which place the whole party is to proceed to the town of Unyanyembe, which is five hundred miles from the coast. Thus far they are to be accompanied by the Missionaries from Ujiji already referred to, when the latter are to keep on to the west for two hundred more miles, and the Church Missionary men to the north for four or five hundred miles. This immense journey through regions where the climate is so much more insidious than that of the countries to which the Missionaries are bound, is, perhaps, the most difficult part of the undertaking, and these servants of CHRIST should have the sympathies and prayers of

the Church, in their hazardous and difficult enterprise. The Church Missionary men are to carry letters and presents to Kings Rumanika and Mtesa, and we will hope and pray that they may find favor in their sight, and in that of their people, and that the Gospel may soon have many adherents.

NOT TO HAVE THE FIELD TO THEMSELVES.

Christian men, however, are not to have this inviting field to themselves. Mr. Stanley's letter not only created great interest in Christendom, but the Moslems have also been incited by it to propagate their faith in Uganda. The Turks of Constantinople have resolved to contest the field thoroughly and promptly. Some have subscribed five hundred dollars each, others two hundred and fifty, and other subscriptions have run as high as six hundred and fifty dollars. Full particulars are given in the Arabic newspapers, so that the entire Moslem reading public are apprized of it, and will doubtless sympathize with it. Thus the Anglo-Saxon Christian and the Turkish Mohammedan are to meet in Central Africa, under Missionary organizations, to decide whether the fetishes of the heathen shall give place to the Bible or the Koran; to the truth of JESUS CHRIST or to the delusions of Mohammed. The Christian Church should certainly heed this lesson, and far outstrip in zeal and devotion the followers of the False Prophet.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.

☞ All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK.

☞ Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from May 10 to June 10, 1876.

ALBANY.			
Potsdam—Trinity.....	35 00	35 00	St. Luke's Cayuga..... 32
CALIFORNIA.			Grace S. S., Watertown... 1 50
San Francisco—Grace.....	22 40		B. W. H., Grace, Water- town. 6 14
St. Luke's.....	20 16		B. W. H., St. Paul's, Wa- tertown..... 15 00
San Mateo—St. Matthias.....	47 70	90 26	St. Luke's, Cayuga..... 1 11
CENTRAL NEW YORK.			M. J. A. H., Thanksgiving offering..... 1 00
Syracuse—Thro' Treasurer of Dio- cese, viz. :			Bertha Fredrika, first of- fering..... 50
W.C.P., Pierpont Manor. 100 00			Emmanuel, Adams..... 1 20
Ziou, McLean..... 2 00			Trinity, Lowville..... 2 31
			B. W. A., Cape Vincent... 4 00
			Trinity, Camden..... 2 50

Evangelist, Oswego.....	6 23	
St. John's, Clayville.....	1 00	
Christ Ch., Binghamton...	21 42	
Grace, Baldwinsville.....	5 65	
St. John's Ithaca.....	104 07	
Grace, Whitney's Point...	2 50	
Christ Ch., Sherburne.....	9 25	
St. Peter's, Oriskany.....	1 10	
St. John's, Oneida.....	6 13	
Zion, Fulton.....	4 53	
St. John's, Cape Vincent...	3 20	
St. Peter's, Red Wood....	2 34	
St. James', Theresa.....	1 60	
Trinity, Fayetteville.....	4 41	
St. James', Syracuse.....	14 56	
St. Paul's, Oxford.....	63 09	
St. Paul's, Syracuse.....	26 00	
B. W. A., Trinity, Water-		
town.....	20 00	
Trinity, Watertown.....	26 87	
Christ Ch., Clayt n.....	3 15	
Trinity, Seneca Falls.....	29 72	
St. Paul's, Waterloo.....	100 00	
St. Peter's, Cazenovia.....	5 02	
Epiphany, Trumansburgh...	2 47	
Trinity, Utica.....	18 00	
Zion, Mc ean.....	2 00	
St. Ann's, Afton.....	2 17	
Grace, Carthage.....	2 60	
Zion, Rome.....	18 06	
Zion, Pierrepont Manor...	12 42	
Christ Ch., Oswego.....	18 00	
St. James', Cleveland....	2 73	
Grace, Waterville.....	2 20	
St. Paul's, Paris Hill.....	4 50	
W. S. H., Missionary Box...	30	
St. John's, Ithaca.....	90 72	
St. Luke's, Cayuga.....	8	
M. B.....	1 22	
B. W. A., Trinity, Water-		
town.....	25 00	
Grace, Baldwinsville.....	2 50	
St. Stephen's, Ferryville...	1 10	
Sherburne—Christ Ch., for China,	2 00	807 49

CENTRAL PENNSYLVANIA.

Huntingdon—St. John's, for Ch.		
of Jesus, Mexico.....	6 44	
Reading—Christ Cathedral.....	100 00	
Toiwanda—Christ Ch., of which		
S. S., for "Eliza S. Doug-		
las" Scholarship in		
Girls' School, Cape Pal-		
mas, \$30.....	51 00	157 44

CONNECTICUT.

Fair Haven—St. James'.....	27 08	
Hartford—Rents (interest acct.).	81 37	
New Britain—St. Mark's S. S.....	72 53	
New Haven—St. John's.....	13 80	
New London—C. E. R.....	25 00	
Portland—Trinity.....	17 67	
Undowville—Christ Ch., for F. M.		
F. (salaries).....	20 00	207 50

EASTON.

Kent Co., Chestertown—Chester		
Parish.....	1 56	
Talbot Co., St. Michael's—Christ		
Ch., Box.....	70	
Worcester Co., Snow Hill—Wom-		
an's Miss'y Asso'n, for		
Miss Fay's School, \$9;		
Boxes, 70c.....	9 70	11 98

ILLINOIS.

Evans—E. H. S.....	5 00	5 00
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IOWA.

Oskaloosa—Box 1614.....	50	50
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KENTUCKY.

Louisville—Calvary, for Mexico..	41 55	
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P. E. S. S. Union, of which		
from Little Manie and		
Juliet Morris, \$1; and		
In memoriam, \$5; for		
Mexico.....	13 45	55 00

LONG ISLAND.

Brooklyn—Grace S. S., of which		
for Africa, \$20; for Miss		
Fay, \$20.....	40 00	
Holy Trinity.....	68 50	
Ch. Our Saviour, of which		
for "Henry Fisher"		
Scholarship in Hoffman		
Training School, Africa,		
\$75; for "Sarah Lu-		
quer" Scholarship in		
Bridgman Mem. School,		
China, \$45.....	120 00	
Redeemer, for Japan.....	10 12	
St. Mark's.....	50 00	
St. Peter's, of which for		
Dr. Hill special fund,		
\$25.....	161 32	
Newtown—St. James', Box 227,		
for Klung's work in Chi-		
na.....	2 00	391 94

LOUISIANA.

Donaldsonville—Ascension.....	2 25	
New Orleans—Annunciation.....	57 40	59 65

MARYLAND.

Alleghany Co., Mt. Savage—St.		
George's S. S., for "Wil-		
lie Taylor" Scholarship,		
China.....	20 00	
Ann Arundel Co.—St. James.....	15 00	
Baltimore Co., Baltimore—Em-		
manuel, for Mexico.....	165 91	
Grace.....	5 00	
St. Luke's.....	5 00	
St. Mary's.....	2 68	
St. Peter's, Woman's As-		
sociation, for Scholar-		
ship in Miss Baldwin's		
School, Joppa.....	25 00	
Restertown—Hannah Moore		
Academy, for "T. T."		
Scholarship, Girls' Sch'l,		
Cape Palmas, Africa....	40 00	
District Columbia, Georgetown—		
Christ Ch., of which S.		
S., for "Stephen G. Gass-		
away" and "David Cald-		
well" Scholarships in		
Rev. Mr. Thomson's		
Boys' School, China, \$90;		
for "C. McIlvaine Mat-		
thews" Scholarship in		
Boys' School, Cape Pal-		
mas, Africa, \$40.....	217 58	
St. Alban's, Box.....	1 00	
Washington—Box 7161....	2 00	
Howard Co., Ellicott City—St.		
John's.....	15 00	
Prince Geo. Co., Bladensburg—		
Box 10851.....	1 85	516 02

MASSACHUSETTS.

Boston—Box 3236.....	85	
Dorchester—St. Mary's, Boxes...	5 59	
Lawrence—A Parishioner, for Af-		
rica.....	4 60	
Marblehead—St. Michael's.....	15 35	
Webster—Reconciliation.....	10 00	
Stokbridge—St. Paul's, Boxes...	19 16	
Through Woman's Auxiliary, for		
F. M. F., of which Bos-		
ton, Emmanuel, of which		
for 3 Insurance dues		
\$150, balance for wid-		
ows and orphans, \$244;		

Chapel Good Shepherd (add'l), \$10; Dorchester, St. Mary's, \$0; Hol- yoke, St. Paul's, \$6; Lawrence, Grace (add'l) 50c.; Salem, St. Peter's, \$25; Waltham, Christ Ch., \$10.....	305 50	381 05
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MICHIGAN.

<i>Detroit</i> —St. Paul's	10 00	
<i>Epsilanti</i> —St. Luke's.....	20 00	30 00

MINNESOTA.

<i>Minneapolis</i> —Holy Trinity	5 00	5 00
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NEW JERSEY.

<i>Camden</i> —St. Paul's.....	30 00	
<i>Middleton</i> —Christ Ch.....	1 00	
<i>New Brunswick</i> —St. John Evan- gelist, Boxes.....	4 42	
<i>Riverton</i> —Christ Ch.....	5 00	40 42

NEW YORK.

<i>Bedford</i> —Woman's Foreign Mis- sionary Society, for F. M. F.....	8 50	
<i>Geneva</i> —Trinity, Boxes.....	2 52	
<i>Matteawan</i> —St. Luke's, Woman's Missionary Association, for F. M. F., for Chinese teachers of Miss Harris and Miss Nelson.....	100 00	
<i>New York</i> —Ascension, A lady, F. M. F., towards insur- ance dues of Rev. G. W. Gibson, Africa.....	10 00	
Calvary Chapel.....	28 85	
Chelsea Female Institute, for China	36 55	
St. Paul's Chapel.....	49 70	
St. Thomas', Ladies' Mis- sionary Society, for F. M. F., salaries, China.....	48 66	
Transfiguration, add'l ...	20 00	
Trinity.....	73 90	
Trinity Chapel.....	872 46	
<i>Poughkeepsie</i> —Christ Ch.....	23 00	
<i>Rhinecliff</i> —Ascension, Box 14335.	8 00	
<i>Yonkers</i> —St. Mary's, Through Wo- man's Auxillary.....	6 00	1288 14

NORTHERN NEW JERSEY.

<i>Jersey City Heights</i> —Holy Trinity.	10 00	10 00
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NORTH CAROLINA.

<i>Hillsboro</i> —St. Matthews, Boxes...	3 00	
<i>Leakesville</i> —Epiphany, Boxes...	8 00	
<i>Wilmington</i> —St. James'.....	30 00	41 00

OHIO.

<i>Cleveland</i> —Trinity, for Mexico...	118 53	
<i>Gambier</i> —Holy Spirit, for Mexico.	83 00	
<i>Medina</i> —St. Paul's.....	1 00	202 53

PENNSYLVANIA.

<i>Philadelphia</i> —Ascension S. S....	15 00	
Ch. of the Saviour S. S., for Scholarship in Hoff- man Institute, Cavalla.....	68 95	
Episcopal Hospital.....	14 33	
St. James', Boxes.....	2 80	
St. Luke's S. S., for "Katie Widdis" Scholarship in Cape Palmas Orphan Asylum	37 50	
St. Paul's	59 42	
Box 12003.....	-1 50	
A friend, for photographs, China	2 00	201 50

PITTSBURGH.

<i>Erie</i> —St. Paul's.....	35 75	
<i>Pittsburgh</i> —Calvary S. S., for Rev. E. H. Thomas' work, China	60 00	
Good Shepherd	16 80	
St. Andrew's, Mrs. Brew- er, of which discretion of Miss Fay, China, \$50; for support of W. E. Brewer, Africa, \$50; for F. M. F., Miss Eddy's salary, \$100.....	200 00	312 58

RHODE ISLAND.

<i>Bristol</i> —St. Michael's, five cent collection	48 00	
<i>Pawtucket</i> —St. Paul's, of which Infant Class, \$29; Box 5065, \$2.15.....	31 15	
<i>Providence</i> —St. Gabriel's	4 00	83 15

SOUTH CAROLINA.

<i>Alendale</i>	1 25	
<i>Gra'annville</i> —Holy Trinity.....	2 10	
<i>Prince William's Parish</i>	2 25	
<i>St. Luke's Parish</i>	2 60	
<i>St. Peter's Parish</i>	3 32	
<i>St. Thomas and St. Dennis</i> —Of which Boxes, \$11 99....	21 17	
<i>Union</i> —Nativity	6 00	
<i>Walterboro</i> —St. Jude's.....	6 25	44 94

TEXAS.

<i>Palestine</i> —St. Philip's.....	4 30	4 30
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VIRGINIA.

<i>Albemarle Co.</i> —Missionary Box..	2 58	
<i>Alexandria Co., Alexandria</i> —St. Paul's, of which S. S. for Joppa, \$54.25.....	94 37	
<i>Botetourt Co., Fincastle</i> —St. Mark's.....	15 00	
<i>Culpeper Co., Culpeper</i> —"K,"...	9 00	
<i>Frederick Co., Winchester</i> —Mrs. J. C. Wheat	5 00	
<i>Gloucester Co., Abingdon</i> —Box..	5 25	
<i>Henrico Co., Richmond</i> —Of which for "West Afri- can Record, \$5	10 00	
<i>Jefferson Co., Charlottesville</i> —St. John's.....	6 00	
<i>Middleway</i> —Boxes.....	10 00	
<i>Norfolk Co., Norfolk</i> —Box 14262.	5 00	
<i>Richmond Co., Warsaw</i> —Rappa- hannock Convo ation, for Ep. Payne Memorial School, Hoffman Insti- tute, Cavalla, Africa.....	21 00	183 20

WESTERN MICHIGAN.

<i>Hastings</i> —Emmanuel S. S., Child- ren's Centennial thank- offering.....	5 00	5 00
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MISCELLANEOUS.

<i>Japan, Osaka</i> —Mission Chapel..	69 83	
<i>Tokio (Yedo)</i> —Prot. Epis. Mission.....	26 25	96 08

Total Receipts.....	\$5,246 62	
Amount previously acknowledged...	64,093 49	

Total receipts since Oct. 1, 1875... \$69,340 11

FOREIGN STATIONS.

WESTERN AFRICA.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....	Cape Palmas.
Rev. Samuel W. Seton (Native).....	Hoffman Station.
Rev. E. H. Gibson (Liberian).....	Gravay.
Rev. Edward Davis.....	Cavalla.
Rev. M. P. Valentine (Native).....	Cavalla.
Rev. Wm. Allen Fair.....	Cape Palmas.
Mrs. Edward Davis.....	Cavalla.
Miss Mary E. Savery.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts.....	"
Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.
Mrs. Ann Poomey (").....	Orphan Asylum.
Samuel Boyd (Native) Teacher.....	Cape Palmas.
Alonzo Potter (").....	Fishtown.
John Farr (").....	Hoffman Station.
B. B. Wisner (").....	Half-Gravay.
Richard Killen (").....	Berebe.
O. E. Shannon (").....	Rockbookah.
James Boyd (").....	Kabla.
John B. Morris (").....	Gideyatabo.
E. W. Appleton (").....	Berebe.
	Cavalla.

Sinoe District.

Josiah Neyle (Liberian), Catechist.....	Sinoe.
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Bassa District.

Rev. L. L. Montgomery (Liberian).....	Bassa.
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Monrovia District.

Rev. G. W. Gibson (Liberian).....	Monrovia.
Rev. A. F. Russell (").....	Clay Ashland.
Rev. N. T. Doldron (").....	Veytown.
Rev. J. W. Blackledge (").....	Clay Ashland.
Rev. T. H. Eddy, M.D.	Monrovia.
Edward Hunte (Liberian), Teacher.....	Quay's Town.
Mrs. Eddy.....	Monrovia.

CHINA.

Rev. Robert Nelson, D.D.....	Shanghai.
Rev. Elliot H. Thomson.....	"
Rev. Samuel I. J. Schereschewsky, D.D.....	"
Rev. Augustus C. Hoehling.....	Hankow.
Rev. S. R. J. Hoyt.....	Wuchang.

Rev. W. J. Boone.....	Wuchang.
Rev. Kong Chai Wong.....	Shanghai.
Rev. Yung Klung Yen, M. A.....	Hankow.
Rev. Hoong Neok Woo.....	Shanghai.
Rev. Kia Sung Ting.....	"
A. C. Bunn, M. D., Missionary Physician.....	Wuchang.
Mr. Soong-Lieu Dzung.....	Shanghai.
Mrs. Nelson.....	"
Mrs. Thomson.....	"
Miss Lydia M. Fay.....	"
Miss Mary C. Nelson.....	"
Miss Henrietta F. Harris.....	"
Mrs. S. I. J. Schereschewsky.....	"
Mrs. Hoehling.....	Hankow.
Mrs. Hoyt.....	Wuchang.
Mrs. Bunn.....	"

JAPAN.

Rt. Rev. C. M. Williams, D.D., Miss'y Bp.....	Yedo.
Rev. A. R. Morris.....	Osaka.
Rev. J. Hamilton Quinby.....	"
Rev. William B. Cooper.....	Yedo.
Rev. Clement T. Blanchet.....	"
Henry Laning, M. D., Missionary Physician.....	Osaka.
Miss Ellen G. Eddy.....	"

GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....	Athens.
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PALESTINE.

Miss Mary B. Baldwin, with three teachers.....	Joppa.
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HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:

Rt. Rev. J. Theodore Holly, D.D.....	Port-au-Prince.
Rev. St. Denis Bauduy.....	"
Rev. Julien Alexandre.....	Buteau.
Rev. Pierre E. Jones.....	Jeremie.
Rev. Charles E. Benedict.....	Cayes.
Rev. John Elisee Salomon.....	Anse a Veau.
Rev. Pierre Louis Benjamin.....	Gonaives.
Rev. Louis Duplessis Ledan.....	Torbeck.
Rev. Alexander Battiste.....	Port-au-Prince.

Committee for Foreign Missions.

RT. REV. HORATIO POTTER, D.D., LL.D., *Chairman.*

REV. JOHN COTTON SMITH, D.D.	REV.	STEWART BROWN, ESQ.
REV. H. DYER, D.D.	FRED'K S. WINSTON, ESQ.	LEMUEL COFFIN, ESQ.
REV. BENJ. I. HAIGHT, D.D., LL.D.	LEWIS CURTIS, ESQ.	JAMES M. BROWN, ESQ.,
REV. CHAS. H. HALL, D.D.		

REV. S. D. DENISON, D.D., *Secretary and General Agent, 23 Bible House, New York.*

JAMES M. BROWN, ESQ., *Honorary Secretary, 23 Bible House, New York.*

JAMES M. BROWN, ESQ., *Treasurer, 23 Bible House, New York.*

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	2 cts.
JOPPA.—Letters, each half ounce or fraction thereof,	5 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
Newspapers each,	2 cts.
Book Packets, each four ounces or fraction thereof,	2 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	4 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms.	
LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof,	15 cts.
Newspapers, each	4 cts.
By Sailing Vessels (occasionally),	10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartoons of ten each (by Express).

Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a *list showing number and contents of each box*, to be addressed to JAMES M. BROWN, ESQ., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and

An Easter Card will go to each one who sends Easter offerings.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

JULY, 1876.

** * All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

ST. LUKE'S, COLUMBIA, S. C.

REV. BENJ. B. BABBIT, RECTOR.

THE Services of St. Luke's Parish on Sunday, May the 7th, the third after Easter, were of a most interesting character. The number of communicants on Sunday morning was much larger than usual. There was one adult baptized. But in the evening the hall was crowded. The Bishop confirmed a class of eight. In the Service of Evening Prayer he was assisted by the Rector of Trinity, Dr Shand. The Rev. Mr. Stringfellow, his assistant, was also present, together with a goodly number of Trinity Church people.

The children's choir sang remarkably well, and received high praise from all visitors. The Bishop said he had never heard better singing in church.

After Service it seemed hard to leave the hall, with its tasteful appointments and its churchly appearance, although the room was very hot.

Many of his old parishioners gathered around Dr. Shand, to remind him of their former connection with him. "You baptized me," "You married me," "Here I am Dr. in the Church again with my children,"

were the affecting exclamations with which he was greeted after leaving the chancel. All seemed overjoyed at seeing him present, and ready to bid them "God speed" in their work.

This parish has now been in existence about three years as a Missionary station. During that time its growth has been steady but slow, yet not without serious disappointments. The great proportion of its members are colored people. Though worshipping in a hall far from elegant in its appointments, yet the people themselves have given to it an exceedingly churchly appearance. It has a well arranged chancel, with rail, altar, litany-stool and lectern, all of polished Southern pine. A stone cross rests on the ledge behind the altar, and above it, on a deep blue ground, is the gilt monogram, I. H. S.

The organ is a large reed organ, double bank of keys, fourteen stops, and pedals. A choir of girls and boys, with men, occupied the two front benches. The music, Gregorian and Anglican—is rendered with a hearty good will. The congregation gave full responses, and joined fully in the singing. The singing was also generally correct in time and tune, and showed that much patient labor had been spent in their training. Indeed, there is in everything a strong contrast with the usual singing in this portion of the country.

During the week following, the Convention of the Diocese was held at Trinity Church. The action of that Convention was of the highest interest to the colored parishes, and adverse to their application for admission to the Convention. Considerable anxiety has been felt as to the effect of this inevitable action upon the Colored People. The result surprised the friends of the measure. It was simply lost by the disagreement of the laity, the Clergy being nearly two-thirds for it. The Bishop requested the Rev. A. T. Porter, who has made a most vigorous and able fight for the cause, to visit St. Luke's and comfort the people in their disappointment, in which he was most thoroughly successful. The spirit of both St. Luke's, in Columbia, and St. Mark's, in Charleston (the latter is the rejected parish), is most admirable. They will stand by the good old Church, and are bound to succeed. It will never be said that the colored parishes have "*slipped*" into our Convention. The discussion was exhaustive and the argument in behalf of admission triumphant.

The Services, when the Rev. Mr. Porter preached, were well attended, though not crowded, and showed the same excellencies on the part of the congregation as on the Sunday night previous. Both the responses and the singing were unexceptionable.

NEW BERNE, N. C.

REV. N. E. PRICE.

SINCE my last Report to you, there have been unmistakable evidences of

improvement in my Missionary field among the Colored People here. Since October last I have been engaged in ministering to the people assembled at St. Cyprian's weekly ; preaching once on Sundays. The congregation, though small in comparison to that which used to worship at the old St. Cyprian's, has been very regular and attentive from the first. The number has recently increased somewhat, and the interest of all in the work, much more manifest. Not only has the attendance at church increased of late, but the growth of the Sunday-school and the interest manifested, is also evident. We had on Monday last a very interesting Service, during the Bishop's visitation here. The house was filled too full for comfort. We had a good choir of singers, assisted by some very sweet music. The organ which was used on this occasion, however, was not ours, but a borrowed one. Three were confirmed. I feel very much encouraged. It seems to me, under the circumstances, I could expect no more. It is generally the most intelligent among these people that come to the church.

The field for good in this direction, I think, is a large one, and one which would yield abundant returns, by earnest self-sacrificing labor, especially in connection with our Sunday-school, which I am glad to say, is now in a very flourishing condition. From it I hope much good to spring, as by this means only can we expect to make this people good, intelligent Christians, and by teaching them the truths of religion and the doctrines of the Church, we may hope to root out the heathenish religion so common among these people, outside our Church.

RICHMOND, VA.

ST. PHILIP'S CHURCH—J. T. COOLEY.

Our schools are in good condition. The day school averages ninety scholars—boys fifty, girls forty.

The Sunday-school has improved very much, and I feel greatly encouraged. One hundred and five pupils attended last session. The sewing school is very well attended. It averages forty pupils.

We have opened a singing school, which I think will help very much in the way of encouraging the children.

Rev. Mr. Gibson administered the Holy Communion on the First Sunday in Lent.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for May, 1876.

MAINE.		RHODE ISLAND.	
Bath—Grace Ch.....	5 00	5 00	
NEW HAMPSHIRE.		Manton—St. Peter's.	2 50
Portsmouth—St. John's, Rev. A.		Providence—Christ Ch.....	5 00
Elwyn.....	7 50	7 50	Grace Ch..... 55 00 62 50

CONNECTICUT.

<i>New Haven</i> —St. Thomas' Ch.....	10 00	
Trinity Ch., Easter off'g.....	18 00	
<i>Middletown</i> —L. C. Alsop, for Mem- phis.....	5 00	
<i>Witchfield</i> —St. Michael's Ch.....	20 00	
<i>Fair Haven</i> —St. James' Ch., for Memphis.....	5 00	58 00

MASSACHUSETTS.

<i>Lawrence</i> —Grace Ch. S. S.....	54 36	
<i>Hyde Park</i> —Christ Ch.....	7 00	
<i>Boston</i> —Emmanuel Ch., for Mem- phis.....	50 00	
Trinity Ch., through Rev. M. Atwell, for Lunen- burg, Va.....	25 00	186 36

NEW YORK.

<i>Yonkers</i> —St. Mary's Ch., through Woman's Auxillary....	1 00	
<i>New York</i> —Ch. of Heavenly Rest. Ch. of Transfiguration, thro' Woman's Auxil- iary, for salary of Rev. W. H. Wilson.....	25 00	102 25
St. Mark's Ch. S. S.....	44 00	
St. Ann's Ch., Mr. G. S. Green.....	5 00	
Other members of St. Ann's.....	12 00	
"Hope".....	5 00	194 25

DIOCESE OF ALBANY.

<i>Albany</i> —St. Peter's Ch.....	42 60	
<i>Richfield Springs</i> —St. John's Ch.	35	42 95

CENTRAL NEW YORK.

<i>New Berlin</i> —Mr. and Mrs. H. O. Moss.....	40 00	40 00
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WESTERN NEW YORK.

<i>Geneva</i> —St. Peter's Ch.....	10 00	
<i>Niagara Falls</i> —Two friends.....	10 00	
<i>Elmira</i> —Trinity Ch.....	25 00	45 00

LONG ISLAND.

<i>Brooklyn</i> —Grace Ch. S. S.....	10 00	
St. George's S. S.....	55 00	
Ch. of Holy Trinity.....	124 50	189 50

NEW JERSEY.

<i>Perth Amboy</i> —St. Peter's Ch.....	20 00	
<i>Burlington</i> —St. Mary's Ch.....	38 76	
<i>Swedesboro</i> —Trinity Ch.....	12 58	
<i>Camden</i> —St. Paul's Ch.....	50 00	
<i>Riverton</i> —Christ Ch.....	5 00	126 34

NORTHERN NEW JERSEY.

<i>Newark</i> —Trinity Ch., thro' Wo- man's Miss'y League of Northern N. J.....	25 00	25 00
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PENNSYLVANIA.

<i>Philadelphia</i> —Thro' Woman's Auxillary of Diocese of Penn., of which from: St. Stephen's Ch.....	10 00	
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THE Rev. J. R. Love, of Savannah, Ga., gratefully acknowledges the receipt of \$140, for a Teacher, from October, 1874, to May, 1876.

THE Rev. G. H. Jackson, of Memphis, Tenn., acknowledges the receipt of the following sums, additional, for Immanuel Church: Hoboken, N. J., St. Paul's Ch., \$2.50; Brooklyn, L. I., St. Luke's \$10; Brooklyn, L. I., Ch. of the Reformation, \$5.

SUPPLIES—Sent through Woman's Auxillary of Diocese of Pennsylvania: 1 Box, to Rev. S. V. Berry, of Asheville, N. C., from Trinity Ch., West Chester, Pa.; 1 Box, to High School, Charleston, S. C., from St. Stephen's Ch., Phila., value \$128; 1 Box, to James the Less, value \$80; additional Box to Rev. A. Crummel, of Washington, D. C.; 1 Box, valuable, to Halifax Court House, Va., from Miss Nixon, containing also Prayer Books from Ep. White P. B. Society, and Bibles from Penn. Bible Society; 1 Box of Books, from Mrs. C. N. Talbot, New York, forwarded to Rev. C. O. Brady, Wilmington, N. C.

1 Box, forwarded to Savannah, Ga., in December, from Girls' Missionary Society of St. Paul's Church, Edgewater, Staten Island, N. Y.

St. Mark's Ch.....	16 00	
Holy Trinity Ch.....	20 00	
Ch. of the Redeemer....	5 00	51 00
St. Peter's Ch., of which for Rev. A. Crummell's work, \$10.....	122 35	
<i>Manunk</i> —St. David's S. S., Eas- ter off'g.....	25 00	
<i>Pottstown</i> —Christ Ch.....	21 00	168 35

CENTRAL PENNSYLVANIA.

<i>Towanda</i> —Christ Ch., Easter of- fering.....	5 00	5 00
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PITTSBURGH.

<i>Monongehela City</i> —St. Paul's....	2 00	2 00
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MARYLAND.

<i>Annapolis</i> —St. Ann's Ch.....	30 31	
<i>Catonville</i> —St. Timothy's.....	6 82	
<i>Haare de Grace</i> —St. John's Ch....	1 00	
<i>West River</i> —Christ Ch.....	10 00	
<i>Ann Arundel</i> —St. Ann's Ch.....	84	48 97

ALABAMA.

<i>Greenville</i> —St. Thomas' Ch.....	4 30	4 30
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KENTUCKY.

<i>Louisville</i> —Calvary Ch., Easter offering.....	17 00	17 00
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MISSOURI.

<i>Monroe City</i> —St. Jude's Ch.....	2 05	2 05
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ILLINOIS.

<i>Evans</i> —E. H. S.....	5 00	5 00
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MINNESOTA.

<i>White Earth</i> —Indian Ch. of St. John Columba, Easter offering.....	55 00	
<i>Minneapolis</i> —Gethsemane.....	8 00	63 00

MICHIGAN.

<i>Bay City</i> —Trinity Ch.....	2 58	
<i>Jonesville</i> —Grace Ch.....	85	
<i>Hillsdale</i> —St. Peter's Ch.....	4 30	
<i>Secumseh</i> —St. Peter's Ch.....	11 00	
<i>Ypsilanti</i> —St. Luke's Ch.....	10 00	28 78

WESTERN MICHIGAN.

<i>Grand Rapids</i> —St. Paul's Memo- rial.....	1 50	
<i>Allegan</i> —Ch. of Good Shepherd..	1 00	
<i>Kalamazoo</i> —St. Luke's Ch.....	42 17	44 67

NEVADA.

<i>Belmont</i> —St. Stephen's Ch.....	2 50	2 50
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TEXAS.

<i>Jefferson</i> —Christ Ch.....	1 75	1 75
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\$1,376 72

Amount previously acknowledged... 10,364 65

Total.....\$11,741 37

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

SECRETARY OF THE WOMAN'S AUXILIARY,

21 Bible House, New York City.

PAPERS ON PARISH WORK.

[*Read at the New York Monthly Meetings of the Committee on Work for Domestic Missionaries, during the winter of 1875-6.*]

NO. 1.—GRACE CHURCH, NEW YORK.

As we are called upon at this meeting not only to state to each other what we have done during the past year, but to attempt to further the work, by a comparison of methods and the experience of best results, a statement of the manner of working for Domestic Missionaries in Grace Parish will be briefly presented.

The meetings are held weekly, on Wednesdays at 10 A.M., in the Vestry Room of Grace Church. They are invariably opened with prayer and the reading of some Missionary hymn, or appropriate leaflet. The effect of this little Service can only be fully appreciated by the constant use of it. It sanctifies the work and raises the whole tone of the meeting.

The roll is then called, and the minutes of the last meeting are read. Our officers consist of a President, Vice President, Treasurer and Secretary. We have three Committees—a *Purchasing* Committee of four ladies, two on cloth clothing and two on dry-goods, shoes, etc.; a *Packing* Committee of four ladies, who also inspect and appraise all articles sent in as donations to the Society—clothing, books, or magazines; a *Work* Committee of eight ladies, whose business it is to cut out the under-garments for women and children, which garments are made up by the poor women of the Parish, through its Benevolent Society; and over this Committee is a Work Directress, who provides or prepares proper patterns, and keeps an exact list of the work cut and sent out.

We supply complete outfits for men and boys, women and girls, also house and table-linen and blankets, surplices and stoles, Communion services and Sunday-school books.

The Committees being present, the next business in order, is the reading of the Missionary's letter, detailing his needs or those of his family. With an atlas before the Society, his Mission station is pointed out, and any information in regard to the Missionary, his district or his work, that can be brought to bear upon it, through THE SPIRIT OF MISSIONS OR HOME

AND ABROAD, or otherwise, is given, and is always received with great interest, quickening the enthusiasm of all. It is readily seen that when a box is to cross the continent, or to go to our stricken South or Southwest, or to the wilderness of Nebraska, or to the lumber region of Maine, to reach its destination, with the great need of its contents to the Missionary well known, that more care, more generosity and even more tenderness are shown in its preparation, than if prefaced with less intelligence of locality and less discrimination of surroundings.

The Society has invariably received most grateful letters of acknowledgment from its beneficiaries.

The mode of raising funds and the collection of donations are always matters of interest to those in charge of Societies. The first plan adopted was an annual subscription from members of the Parish, through an appeal from our Rector. The interest increased, and handsome donations of money were sent in, and have now become almost annual. But the personal influence and solicitation of the Officers of the Society, in behalf of the work, must be continually employed to secure success.

We spend our money carefully, a certain ratio of prices being adhered to for most articles. It is the established rule of this Society, and it finds no exception to this rule, never to anticipate it means, to pay its bills weekly or monthly, and always to have a balance in the treasury.

NO. 2.—CHURCH OF THE HOLY COMMUNION, NEW YORK.

The Woman's Missionary Society of the Church of the Holy Communion was first organized in January, 1873, and the weekly meetings were held at the house of the President of the Society, when there was an average attendance of eighteen ladies, on Tuesday mornings from ten till one o'clock. During that first winter two boxes were sent, one to Texas and one to Virginia. Encouraged by the success of the first year, the ladies continued their meetings at the same place for two years longer, during which time six boxes were sent to Missionaries and their families at the South and West. The President, anxious to extend, if possible, the interest in Missionary work throughout the Parish, and to bring it more under the supervision of the Rector of the Church, determined this winter to accept the offer of the Sunday-school rooms for the weekly meetings, and every Friday morning, from ten till one, more than twenty ladies are to be found busily engaged, some in cutting out and others in sewing the garments in such a manner as to make a box worthy the acceptance of our hard-working Missionaries. The lady who presides over the Employment Society has had neatly made by the women to whom she gives out work, many of the heavy garments, entirely free of charge, thus relieving the ladies, and has also contributed many new-made garments to fill up the boxes, out of the store-room of the Employment Society.

The sum of *two hundred and fifty dollars* is annually raised towards paying the half support of a lady Missionary in the Indian field, and over *three hundred dollars* is contributed by the children of the Sunday-school towards the payment of the stipend of the Missionary in charge of the Church of the Holy Communion in St. Peter, Minnesota.

It may not seem out of place to mention, in connection with this account of the Missionary Society, the numerous and various charities supported by this Church. The Employment Society meets on Wednesday, when many ladies are engaged for two or three hours in cutting out and fitting work, which on the following day is distributed to over seventy women. This lasts from November till Easter. A nice store-room for this Society is filled with these well-made garments, which can be purchased at a price very little above the cost of making.

The Sisterhood of the Church was founded by Dr. Muhlenberg after the system of the Kaiserwerth Deaconesses, and is the earliest Sisterhood attached to the Protestant Episcopal Church in America. A Dispensary, where the poor are attended by three capable physicians in turn, and where over six thousand prescriptions were given out during the past year; a Parish School, where the children are taught the ordinary branches of a common school education, and are instructed in the Holy Scriptures and the Faith of the Church; a Home for Aged Women, where shelter, clothing and maintenance are provided for eighteen poor women whose age and infirmities prevent their obtaining a livelihood elsewhere; a Day Nursery and Baby Shelter where the children of the working women are cared for during the hours of work, and where a small number of infants are received as a permanent charge while the mothers are out at service; a Shelter for Respectable Girls and Home for Convalescents, which provides a temporary home for friendless yet worthy women, where they can hear of and obtain situations in the city or country; these Institutions are all under the charge of the Sisters of Mercy of the Holy Communion. The "Home," "Baby Shelter" and "Shelter for Respectable Girls" are visited by many of the ladies of the Parish, on different days during the week.

NO. 3.—ST. PAUL'S CHAPEL, NEW YORK.

Parish Work has developed so rapidly in the last ten years, that its whole character has changed, and the old ways and methods are now scarcely recognized. Nevertheless, even the ways of so old a congregation as that of St. Paul's Chapel may have some interest for this Association, just as most people like to read accounts of the customs of their grandmothers—whether they would like to follow them or not, is another question.

Belonging to the oldest parish in this city—Trinity—and worshipping

in a church which celebrated the hundredth year of its Consecration ten years ago, many of our customs and way are indeed very old-fashioned.

There is, however, a constant change going on in the work itself, in consequence of the growth and change of the city and the removal of the aristocratic portion of the community to the upper part of the town. Few of the old families are living near the chapel, and the work of St. Paul's has become almost entirely Domestic Missionary Work. I may say, in passing, that St. Paul's worked for the Domestic Missionary Relief long before Dr. Twing originated the valuable Association of that name; for when I was a child, there was a Sewing Society in St. Paul's at work to furnish clothing for the students who might need it at the General Theological Seminary, which surely was anticipating the aim of our present Committee on Domestic Work. Among the divisions of our Parish Work is the Dorcas Society, established twenty-seven years ago to work for the poor of the congregation, and especially for the children attending the Parish and Sunday-schools. The Cutting Committee of this Society meets once a week at the Parish rooms to prepare work, the members take the garments home, and make them up at their own convenience. The first President of the Society is fortunately still at the head of it and also of the Association of Charity, founded in 1862, the members of which visit the school children and the poor families generally, and make a written report to the Minister in charge. These ladies also attend regularly, one day in each week, at the Parish School, to teach the girls sewing. One Branch of this Association has charge of the dressing of the altar and the decoration of the church at Festivals, and at the time of celebrating the Holy Communion.

In November, 1868, some member of the congregation attended the primary meeting of the Ladies' Domestic Missionary Relief Association in Grace Church, and immediately reported a Branch from St. Paul's, which was duly organized, with a President, Treasurer and Secretary, and is still living and working, now of course forming a Branch of the Woman's Auxiliary to the Board of Missions. At present the four Committees are represented in St. Paul's—Domestic, Indian, Foreign and Colored—the last two having been grafted in during the past year.

There is one other Society in this Chapel, which is quite modern, St. Margaret's Guild, founded in 1873—an association of young women of the Parish, residents in the lower wards of the city, who devote one evening in every week to sewing for the very poor, and give whatever time they can command to similar works of mercy.

This comprises the woman's work of St. Paul's Chapel, and although not at all remarkable, it is done heartily, and with a real love for the old Chapel and her old ways.

No. 4.—CHURCH OF THE REDEEMER, NEW YORK.

The Missionary Society of the Church of the Redeemer was organized in November, 1874. Before that time some of the ladies of the parish had been in the habit of meeting together once a week during the winter, to work for the poor ; but in an informal way, without officers or organization. A meeting having been called by the Rector, a plan for more systematic work was placed before the ladies. A Constitution was adopted, and the Rector being President *ex-officio*, a lady Vice-President, a Secretary and a Treasurer were elected. These officers, with five others, formed an Executive Committee. As soon as practicable after the organization of the Society, the members of this Committee visited in person all ladies of the parish who had not yet shown an interest in the work, explained our object to them and asked their co-operation.

The Society meets weekly for work, with an average attendance of about thirty ladies. The work at these times is usually the making of garments for the poor of our own neighborhood, whose needs have been very pressing. A sewing-school for poor children is also held in connection with these meetings.

The work for Missionary boxes is mostly done by the ladies at their own homes. The regular fund of the Society, raised by monthly dues of twenty-five cents from each member, has been used almost exclusively for parish work ; the contents of Missionary boxes having been supplied by voluntary contributions, generally of new garments, of unmade material for clothing, of groceries, or of money. Very few second-hand articles are ever used for this purpose. We have preferred sending a few good boxes to a larger number less carefully prepared.

Our efforts will not of course compare favorably with those of some of the larger parishes of the city ; but we have been enabled to accomplish more than in the beginning of our organization we thought it possible for us to do. The interest in the work has visibly increased, and we hope, with God's blessing, that it will go on from strength to strength.

No. 5.—ST. GEORGE'S CHURCH, FLUSHING, LONG ISLAND.

In compliance with the request of your Committee I have willingly prepared the following paper, giving some idea of the manner in which Missionary work is conducted in St. George's Parish, Flushing, L. I.

The Association was organized in 1871. It is composed of the following officers, a President, Secretary and Treasurer, also a Purchasing Committee and a Committee on Work.

A meeting is held in one of the rooms in the Chapel on the second Wednesday of each month, from October to April inclusive.

The general order of business is as follows :

Reading from the Scriptures and prayers by the President.

Report of the Secretary and Treasurer for the previous month.

Reading of letters from families for whom it is proposed to work.

Reading of letters from those who have received boxes.

Reading of any matter relating to Missionary work. This last is thought to give an added interest to the meetings, and to be conducive to increased attendance.

A weekly meeting is also held for the purpose of giving out garments to be made and receiving those that are finished, the work being done by the

members at their own homes. The coarser garments for the schools are made at the Employment Society.

The plan of having a number of garments and some bed-linen made during the summer, we find an admirable one, as it gives a supply to draw from in the autumn, by which the orders are filled more rapidly. The work is distributed among the members at the close of the season, much of it finding its way into the hands of needy sewing women, who thereby, are enabled to add a little to their scanty means during the summer.

By monthly subscriptions, varying from twenty-five cents to one dollar, donations of money, sales of articles made by members, and one church collection during the year, the Association derives its support. Donations of good second-hand clothing are also received, besides many extras, in the way of books, paper, groceries, etc. The children are remembered by one of the classes in the Sunday-school.

NO. 6.—GRACE CHURCH, WEST FARMS, NEW YORK.

In the autumn of 1869, the ladies of this parish formed what was then known as a Branch of the Domestic Missionary Relief Association, and during that winter, prepared and forwarded a box to one of the Western Missionaries. The garments were made by the ladies of the Parish, assisted by the children of the Sunday-school. We met on Saturday afternoons in the Sunday-school room adjoining the church, and at the same time and in connection with this work we had Sewing-school for such of the scholars as were not ready enough with their needles to assist the ladies. During this same winter the lady teachers of the Sunday-school formed themselves into a Sewing-society, for the benefit of such of the scholars as were unable to attend Sunday-school for the want of suitable and necessary clothing. Through the efforts of the Rector the money necessary for this work was raised. The meetings were held at the teachers' residences, once a week, when the work was cut and distributed, and these meetings were continued until we had clothed thirteen of the needy ones.

During the fall and winter of 1870, we prepared a "box" for a Western Missionary as before. During the winter of 1871, we sewed for the "House of the Good Shepherd" situated at Haverstraw, Rockland County. We sent a very nice box of children's clothing and bedding, and we still made it one of our aims to interest the girls of the Sunday-school in this good work. During the winter of 1872 we prepared another box for the same Institution. For the winter of 1873 we took the same object for work, having received grateful acknowledgment of our past labors.

At the first meeting of the Society for the season of 1874, it was resolved that we should divide our efforts, for that season, between the Domestic Missionary Bureau and the Sheltering Arms. To the latter we sent twenty-four garments, and to the former twenty-eight; also one patch-work quilt the work of the very small scholars.

Early in the fall of 1875, at the suggestion of our Rector, we re-organized the Society, as a branch of the Woman's Auxiliary to the Board of Missions. Upon applying for some object for which to work, we accepted Wolfe Hall, Denver, Colorado. We meet on Friday afternoons, instead of Saturday as heretofore. We have the names of eighteen ladies and twenty scholars on the roll for this winter.